

NATIVE EDUCATION Awareness Month

SEE OUR HOME
IMPROVEMENT SECTION
STARTING ON PG. 17

Bringing Native & Metis People Closer Together
VOLUME 4 NUMBER 4
MAY 1987

ALBERTA Native News

Zone Directors' Election Results

On March 30, 1987, the M.A.A. held their elections for zone directors. Alberta Native News received these results from Bill Haineault, Chief Electoral Officer.

ZONE 1

Harrison Cardinal - 66
Delphine Erasmus - 25
Gerald Thom - 219 (elected)
Glen Tremblay - 14

ZONE 2

Roy Dumais - by Acclamation

ZONE 3

Joan Major-Malmus - by Acclamation

ZONE 4

Leonard Gauthier - 115
Everett Lambert - 19
Ron Laroque - 124 (elected)
Russel Plante - 75
Mike Woodward - 15

ZONE 5

Jeff Chalfoux - by Acclamation

ZONE 6

Gloria Bishop - 10
Dwight Carifex - 27
Joe Christian - 14
Florence Henry - 50 (elected)



Students at Aleski Elementary School, posing with Eniter Meskin, Medical Services Branch nutritionist. For more on nutrition week see page 21.

Pauline Ominayak

Native Teacher Passes On Language Of Fathers

by Donna Benn

"I need to see your eyes," Pauline Ominayak softly told her students as they settled on the carpet in front of her. When they looked her way she said, "You have nice eyes," and the Cree class began.

Ominayak led the class, almost in a chant, calling out the Cree words as she turned the colorful flashcards with pictures of a school bus, helicopters and other vehicles. The children readily spoke out the words but the new word that day was *pewa-pis-ko-ta-pa-nask* and she patiently coached them in enunciation until they were familiar with the word for steel vehicle, or train.

The session moved quickly and smoothly until each child could repeat the word. The children joined in a discussion and then Ominayak, in a clear, strong voice, led them in a small song in Cree. She told them that Indians do not like to say goodbye, they like to see people again and the song was about *e-ko-sima-ka*, "there is still more later, this is not the end." Lesson sheets were handed out and the children moved over to a table to colour the trains.

The total lesson was 20 minutes and as each child left the room they would repeat to Rita Hogan, the teacher's aide, the new word they learned. One small boy sang the song as he went out the door.

Pauline Ominayak was raised on the Sucker Lake Reserve west of Slave Lake, Alberta. She left school after grade 11, married Joseph Ominayak and they had five children. She was always interested in education and after her

youngest child was in kindergarten, she decided to become a teacher's aide.

When a teacher's aide position opened at their reserve school she phoned Joseph who was in an Edmonton hospital at the time, and then applied for the job. She was hired and it was the beginning of her career in education.

During the summers she took teacher's aid courses and the temporary job taken on while her husband was ill became more and more permanent.

In 1977 Ominayak, with Joseph's support, became one of the first students from the Lesser Slave Lake area to enter the Morning Star native teacher training program at Blue Quills Native Education Centre in St. Paul. The family moved to St. Paul and Ominayak started her training, far from the safe reserve.

She completed her Bachelor of Education degree at the University of Alberta on August 15, 1980. Joseph and the family waited for her at home on the reserve. The day after she finished her course she headed home.

There were many times during those years of courses that she wanted to quit, but the thought of being a teacher kept her at her studies. She said, "I couldn't have done it without my family's support and help."

There are approximately 60 native teachers in Alberta and of these about 20 teach Cree. Ominayak teaches Cree in the special education readiness classes of Grades 1 and 2 at the C. J. Schurter Elementary School in Slave Lake. The school has approximately 400 students. Both French and Cree are offered with about 56 students taking the Cree course.

Ominayak also teaches Cree night courses for

Further Education and the Friendship Centre.

Through the Sucker Creek Council and education committee she will teach Cree to adults and children at the reserve. Although her generation has not totally lost the Cree language, the council wants the language and native culture to survive. They have 50 people enrolled in the classes and the response has been overwhelming.

Ominayak uses many visual aids in her school lessons. However, only recently have any teaching aids been available. When she started teaching she was apprehensive because there were no Cree textbooks. There is no written language but only oral traditional Cree. There are syllabics that a few of the older native people understand. Now more resource materials are available and she adapts some of these for her lessons.

The lessons are popular. Parents of her students have approached her and asked that she write more Cree on the lesson sheets so they can help their children at home with review homework.

In class she reminded her students to "speak Cree" and "in my class I do not let anybody laugh in Cree at another person." In the hall a small boy excitedly ran up to her and asked her for the Cree word for Dad. She replied and he asked for another, and another, but then burst out that he wanted a book, "a book with all the words."

As Ominayak teaches she learns new rules. She did not study the Cree language but she knows and speaks most Cree words. Her husband helps her often with unknown words and she gets information from her mother and others who know the language.

Letters To The Editor

BLUE QUILLS NATIVE EDUCATION CENTRE

Tansi!

The Post-Secondary Student Union at Blue Quills Native Education Centre invites you to participate in Native Awareness Week - May 21 - 23, 1987.

This year we are looking at the challenge in balancing the traditional and contemporary influences of community, profession and education. Both format and content of the activities are designed to address this issue. Traditional and current topics will be the focus of discussions and activities.

Events include: Opening Pipe Ceremony - Thursday; Symposium/discussion forum Thursday and Friday mornings with speakers' and Elders' presentations. (Saddle Lake Tribal Justice Centre and Wilton Littlechild, lawyer from Hobbema, will lead the symposium discussions.) Traditional Skills workshops in the afternoons both days; displays by local artists and manufacturers all day both days; Feast Friday evening followed by a sober dance (music by Wildwood); Closing round dance Saturday night.

All events will be held at the Blue Quills Campus, 2 miles east and 1 mile north of St. Paul.

Accommodations are available at the hotels and motels in St. Paul and there are provincial campgrounds at lakes in the area.

Come to Northeastern Alberta, visit the reserves in the area, enjoy the countryside, and get involved in Native Awareness Week. We encourage everyone to visit the school. Learn what is being offered in programming at Blue Quills and the advances being made in education in a Native environment.

SEE YOU AT BLUE QUILLS!

Editor's Note:

Thanks. We'll be, nitely check our calendars for that one!

"Society and our Blindness"

Dear Sir;

Our hearts cry out for peace and harmony, an end to our society and our madness. Where has the natural freedom that our forefathers enjoyed before us, gone to?

The freedom within our industrialized society has diminished us to such an extent, that everyday we sacrifice and sometimes oblique our own free will and feelings for the sake of selfish progress and commercial gain.

SOCIETY LIVING ON THE EDGE. How far can we, as humans, push ourselves before tension between nations comes to a head.

Every mind needs to be at ease, and political leaders are humans too. Our government leaders are very strong willed and they stand up before their nations. But human nature can only be tolerant for so long.

With the threat of nuclear war, the first shot can be fired by anyone.

WHO DO YOU TRUST?

Jason Dooley
Edmonton, Alberta

We, at the Native News, are always glad to hear from you, our readers. If you are concerned about a current issue, or just have something to say that you feel is valid to native concerns, please feel free to send us a letter. Unfortunately, we cannot guarantee all letters received will be published, nor can we guarantee return of anything sent to our office. For mailing address, please see credit box on this page.



ALBERTA Native News

**Bringing Native & Metis People
Closer Together**

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TELEPHONE: 421-7966
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Positive Self-Image A Must

By Peter Racey

Native youth may soon be able to participate in a new program at the Bonnyville Canadian Native Friendship Centre that will help to reinforce native culture and a positive self-image.

At a recent Lakeland Catholic Board of Education meeting, a proposal was put before the board to have the Eagles Youth Program incorporated into the activities list at the Bonnyville Friendship Centre.

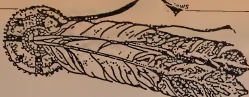
While the focus of the program would be on native culture, by no means would the program be exclusive to native youth. The program has been described as a healthy alternative for youths from five to sixteen years old.

Based on a similar idea in Ontario, the Eagles Youth Program is an attempt to reinforce culture and a positive self-image through cultural, social, educational, and recreational activities. Youths in the program would get first-hand experience coordinating many activities.

The Eagles Youth Program would have a coordinator and several trained staff, but the help of volunteers, parents, and elders would be sought.

Participants in the friendship centre's program would learn much about themselves and their culture. Objectives of the project are: to plan activities for native children, playing particular attention to those who do not live on reserves; to recognize problems these youths have and ways to overcome them; to provide as much access as possible to community resources for these youths; to offer a liaison with available social agencies; and to provide information and education on the problems of drug and alcohol abuse, and the benefits of proper health and nutrition.

The prototype for the project - the Little Beaver Program in Ontario - has received much notoriety; in 1985 it received the Solicitor General's Award for Crime Prevention. The program has become an alternative to the criminal court system.



Canadians Show Concern For Natives

by Peter Racey

In a study recently completed by the University of Calgary's Research Unit for Public Policy, Canadians were found to be more concerned about "improving the social and economic situation of Canada's native people," than about a free-trade agreement with the United States.

Assembly of First Nations' chief George Erasmus said the message to the government and the provinces from this study "should be very clear".

Forty-five per cent of the 1,834 people polled thought that governments should put more effort into protecting the rights of native people; similarly, 44 per cent thought that what native people need the most are more Constitutional rights; and 41 per cent agreed that the Constitution should specifically protect aboriginal rights.

Over a third of the respondents, selected from the ten provinces, believed that provincial premiers who oppose Constitutional protection of aboriginal rights are harming native people.

Chief Erasmus went on to note that "it is obvious that the lack of political will on the part of some provincial governments to agree to Constitutional protection of self-government and other aboriginal rights, shows them to be out of touch with the opinions and wishes of the majority of their constituents."

"The data from this study give the Assembly of First Nations some timely educational material to use in the days and weeks before the First Ministers' Conference this spring. Be assured we will make good use of this information."

Supporters of the Bonnyville program are hoping the project could help identify youths whose family members or whose friends were in trouble with the law, and provide counselling and support before the youth took a similar path.

The Bonnyville Canadian Native Friendship Centre is proposing a three-year pilot project. Two staff members would work in Bonnyville, while two would oversee the operation in Grande Centre.

The pilot project in Bonnyville and Grande Centre would also serve the surrounding communities, including Cold Lake First Nations, Kehewin and Elizabeth Settlement. Evaluation of the program would be made after three years.

Supporters of the project are seeking cost-sharing arrangements. The Ontario program received support from the Solicitor General's department, and a similar arrangement is being sought for the Bonnyville native youth program.

Cost estimates for the project are approximately \$130,000 a year.

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The nomination deadline for this year's award is June 30, 1987. Treating all people equally and fairly is the basic principle of Alberta's human rights legislation, the Individual's Rights Protection Act.

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(To call toll-free, consult your local AGT directory under Government of Alberta.)



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New Friendship Centre Opens

By Wendy Armstrong

A step to bridge the gap between natives and non-natives in the Wetaskiwin area may be taken with the opening of a new friendship centre.

The White Buffalo Society has approved the centre, and a decision was recently made to hire two full-time coordinators for a six-month period while the project is in the early development stage.

Temporary space has been found in a downtown office, and the initial tasks of the coordinators will be to assess community interest in the project. Before consideration can be given to the possibility of a finding a permanent structure for the new friendship centre, the coordinators will also have to judge the amount of support available for the project.

The White Buffalo Society already has earned the necessary funds for the operation through its regular bingos at the Peace Hills Bingo Hall.

The coordinators for the newly-named Wetaskiwin White Buffalo Friendship Centre also will work to organize various dances, dinners, sporting events, and social programs that benefit the community as a whole.

The second annual Wetaskiwin Pow Wow, planned for this summer, will be a major project for the group.

Currently, the province of Alberta has 15 other friendship centres funded by the Canadian Secretary of State. The present funding arrangement will end next year, and it does not allow for the addition of new friendship centres.

Friendship centres were designed to encourage native distinctiveness and cultural development; increase the understanding of native ways in the

community as whole; and to help natives come to terms with the inherent changes necessary to a life in the city.

The city's original friendship centre closed in 1975. However, the opening of another friendship centre has been the goal of the White Buffalo Society since that time.

Many others in the community have long wished for the opening of another friendship centre, and see such a project as a great help to the Wetaskiwin and Hobbema area.

Discovery '87

Discovery Of What It Means To Be Canadian

The Discovery Multicultural Association would like to announce the beginning of the Discovery '87 "SPONSOR A CHILD" campaign.

Discovery '87 is an innovative summer day-camp program that is designed to meet the needs of immigrant and refugee children and youths. In this, the fourth year of operation, Discovery will accommodate over 200 newcomers in three two-week camps that are designed to promote

and facilitate their adaptation into Canadian culture. The camps are provided free of charge to all participants and focus on multiculturalism, health education and English as a second language.

The continuation of the Discovery program is in jeopardy this year due to grant cut backs from all levels of governments. It is in light of these cut backs that Discovery Multicultural Association has launched its "SPONSOR A

CHILD" campaign. We are inviting all interested persons from the public and private sectors to participate by sponsoring one or more children at the cost of \$50.00 per child.

Funding generated will provide the participants with a nutritional snack program, entrance fees for field trips, materials and supplies and transportation costs. "The activities

provided by Discovery are important steps toward bringing these children in touch with their new environment," says Lois Field, Treasurer of the Discovery Board.

With adequate support from the community, Discovery will be able to continue providing this unique service for our newest residents.

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Thousands Attend Gathering of Nations Pow-Wow

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by Mary Weasel Fat

ALBUQUERQUE -The fourth annual Gathering of Nations Pow-Wow saw over 700 registered dancers representing about 400 different Indian Nations gather for two days of celebrating at the University of New Mexico Sports Arena.

The Arena, better known as the "Pit" was also the site for the crowning of Miss In-

dian World, which was bestowed on Celeste Tootoosis of the Poundmakers Reserve in northern Saskatchewan. The past princess, Lisa Ewack, also hails from Saskatchewan.

The two day celebration held on April 17 and 18 is touted as being North America's 'Biggest Pow-Wow'.

Over \$28,000 in prize money was distributed in 20 categories amongst the northern and southern styles of the drumming contest.

What was designed as a special exhibition for the Women Jingle Dress dancing turned into a contest. The category was intended to introduce the dance to the Southwest.

Besides the regular competition dancing, special contests were also held.

A trophy dance for shawl dancers was sponsored by the outgoing "Miss Indian World", Lisa Ewack.

A shawl dancer from South Dakota, Gracie Her Many Horses Meeks captured the

trophy plus numerous prizes.

An honour contest for grass dancers was held in honour of Spike Draper from Fruitland, N.M. This was sponsored by the Draper and Mathews families.

Winning the contest was Jonathan Windy Boy, from Rocky Boys Reservation in Montana. Windy Boy is a well-known grass dancer who has won many prizes in this category.

A memorial contest for men's fancy in memory of Louis Roach sponsored by Norman Roach and his family, was also held.

First place winners from Canada included: Blackfoot Crossing, from Glendon, Alta., lead singer Alden Weasel Child in the drumming contest, and Christy Goodwill, from Maple Creek, Sask., in the junior girls combined all styles. Goodwill, a fancy shawl dancer, also served as head girl dancer for the pow-wow.

The producer and

founder of the "Gathering of Nations" pow-wow, Derek Mathews, said during the final moments of the pow-wow that the money from the pow-wow went directly back to cover the expenses of the contest, facilities rental, advertising and other expenses.

Part of the funds raised was through admission which was \$4/day or \$7 for two days, selling of t-shirts and souvenir booklets.

The main focus of the pow-wow was to promote Indian culture and to place high emphasis on professional competition dancing through good sportsmanship and fair and heavy competition.

Other events held in conjunction with the dance were the Indian Arts and Crafts Market and the 5K, 10K and 1 mile run.



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Photo credit Mary Weasel Fat

Trophy dance for shawl dancers sponsored by Lisa Ewack. Winner second to right, Gracie Her-Many-Horses-Meeks poses with runners-up.

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Everybody Needs Somebody . . . Sometime

by Jean Murphy

Everyone has those rainy days when they really need someone to talk to, someone who will listen and try to understand. Who was there for you the last time you had one of those days?

Unfortunately, not everyone has a large number of personal supports, but everyone has the Distress Line.

In 1986 the Distress Line received 44,767 calls, a 28 per cent increase over 1985. People call for various reasons: loneliness, abuse, alcoholism, loss of a loved one. About 10 per cent of the

calls are suicide related.

This is a vital service and in great demand, but it is only one of several services offered by AID service of Edmonton. AID service is a well established non-profit organization in this community, currently funded by the United Way, Family and Community Support Services (F.C.S.S.), and the Suicide Prevention Provincial Advisory Committee (S.P.P.A.C.). It operates three confidential telephone line services as well as a Suicide Prevention Program.

The distress line (426-4252) provides supportive listening on a 24 hour basis. Besides this line there is an information/ referral line (426-3242) which operates from 8 a.m. to 10 p.m. seven days a week. Its main purpose is to connect people to community resources, anything from a support group for the widowed/divorced/separated, to financial help agencies. The third phone line which is under the

wing of AID service of Edmonton is the Health Line (428-4288). This line is supplied with general information tapes on social, emotional and physical health related topics.

Beyond the three telephone services there is a Suicide Prevention Program, which offers specialized support for suicidal individuals, and for those who have suffered a loss through suicide.

All of the telephone lines as well as the Suicide Prevention Program, are staffed by volunteers. Volunteers complete an excellent 50 hour training program which develops communication and listening skills, as well as knowledge about suicide, and community resources.

AID Service needs volunteer listeners. If you are interested in being there for others, would like to expand your horizons, and are interested in the training program, please contact us at 426-3242 for more information on how to apply.

Special Relationship Between Natives and Land

by Everett Lambert

At the base of many Native concerns is that of land. Daeks puts it succinctly in a reference to the Canadian North (1981:51): "The first and most important concern of the Native people is for the land." Native people value land as a political asset, a necessity of tradition and as a basis for their economy.

In their on-going quest for self-determination, Native people, who live on identifiable Native land, are in a more favorable position vis-a-vis those who are not, e.g. urban Natives. John Amagoalik, at a public forum, stated that he was once told that his group, who form a majority in their lands, have "the best case" in the land claims process. This is due to their political geography. Similar to the Quebec French, the Inuit just happen to be located predominately in one politically convenient place. Michael Asch once lectured that the farthest Canada will go on ethnic sovereignty is illustrated by the Quebec example. The French in this province are celebrated by some Native leaders as trail blazers in Canadian ethnic sovereignty.

To continue their culture, Native people must em-

brace their traditional hunting, fishing and trapping. In order to protect these traditions they must not only control them, but the land on which they do it.

Lastly, at the heart of any culture or community is its base; and central to the great majority of Native economies is the land. Although hunting, fishing and trapping have diminished, they nevertheless play important roles in many Native communities. In communities such as Enoch and Hobbema where only minimal traditional activity continues, land ownership is an absolute. There would be no subsurface rights without surface rights. In Lubicon Lake, where traditional practices are quickly being eroded, the fight for land is a way of life.

Land is of great importance to Native people. Having an identifiable parcel of land is of great advantage to Native groups, especially in self-government negotiations. The most traditional Native communities are found on Native lands where traditional practices can be protected. Most important, however, is the economic relevance land has always had to Native communities. Politics, tradition and economics make land an indispensable Native asset.

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Celeste Tootoosis Captures 1987 Miss Indian World Title

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by Mary Weasel Fat

ALBUQUERQUE NM

Miss Celeste Tootoosis, 21, from the Poundmakers Reserve in Northern Saskatchewan, was recently crowned Miss Indian World at the Gathering of Nations Pow-wow held April 17 and 18, in New Mexico.

Tootoosis was crowned by the former Miss Indian World Lisa Ewack, who is also from Saskatchewan, hailing from the White Bear Reserve.

Shortly after the crowning ceremony held on April 18 during the pow-wow,

Tootoosis, who was still overwhelmed and shocked about winning the title, said: "It's an honour to bring the kiltle to the 7northern part of Saskatchewan. And I feel honored to represent the people."

Tootoosis is the daughter of Leona Tootoosis and is also the reigning 1987 Saskatchewan Indian Federated College (SIFC) Princess. She attends SIFC, located at the University of Regina, and is enrolled in an Indian Studies Program.

"I have one more class to get my Bachelor of Arts in Native Studies," she said.

After receiving her degree, Tootoosis plans on returning to SIFC for a certificate in business management.

"My dream is to set up a crafts store on my reserve because there's nothing in Saskatchewan," said the new Princess.

Tootoosis also belongs to the Great Plains Dance Troupe. "We will be fundraising to travel overseas to expose the traditions of the Indian people."

The dance troupe received invitations from all over the world to tour after performing at last year's Expo in Vancouver.

Tootoosis is an accomplished ladies fancy dancer, having won or placed at many of the pow-wows she attends throughout Canada and the United States.

"I started dancing when I was four years old. But I didn't know what I was doing till about seven," said Tootoosis.

Dancing was also part of the Miss Indian World contest. Other areas of judging were: a personal interview, traditional display of talent of tribe, impromptu questions, and



Photo credit Mary Weasel Fat

Miss Indian World 1987 Celeste Tootoosis . . . still overwhelmed about winning title.

the selling of tickets.

For winning the title, Tootoosis received a gold ring from the Norman Roach family, a pendleton blanket from the pow-wow committee, cash and a Coors scholarship.

The runner-up honours went to: 1st - Jo Vonna Plenty, Crow/Chippewa/Cree, Garryowen, Montana.

2nd - Karen Dargo, Cree/Seminole, Oklahoma City, Okla., 3rd - Claudia Adams, Fort Peck Assinabain/Sioux, Poplar, Montana, 4th - Denis Eisenberger, Kiowa,

Greasewood, Arizona.

The age limit for the contest is 16-24 years. Maxine Zotigh was in charge of the contest.

Miss Indian World is expected to fund raise for her travel expenses.

If you wish to donate or would like her to attend your function, you can contact Celeste Tootoosis at SIFC c/o SIFC Princess, Rm. 177, College West U of R, Regina, Saskatchewan.

"I will be looking forward to travelling around," says the new Miss Indian World.



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Cree Language and Ideology In Perspective

by Everett Lambert

One of the most central components of a culture is its language. Another central component is that of ideology.

An explanation of the derivation of two Cree words will demonstrate that the Cree people saw the world, as most other cultures do, on their own terms. Thus, to lose a language completely is to lose the way one looks at the world.

The word "atim", meaning dog, is a perfect

example of how, indeed, a culture defines its world in its own way. When Cree Indians were first introduced to the horse they had no name in their vocabulary for this animal. So they named it according to an animal they were familiar with; the dog. "Mistatim", literally translated, means big dog.

Another word is that of pishim'kan, meaning clock. The word pishim translates to moon. Thus the roundness of the clock prompted them to name it in terms of

something they were used to in their own world.

People of all stripes always comment on the spirituality of the Native people. It is not until one studies the language that they better understand the concept. The word "pesimoh'kan" illustrates this. In Native life objects are either animate or ananimate. This is distinguished in their

language. The adjectives or verbs used to refer to an object indicates how the Cree a certain object. Also pronouns used set out whether an object is animate or inanimate, or spiritual or non-spiritual. "This" is spelled in Cree as "awa" or "ooma", with the former meaning that whatever "this" is, is animate. To say "this clock", one would say

"awa pesimoh'kan." In other words, the clock is seen as a living thing.

So we see why Native people are seen as spiritual. Even their language is based on this. In the Cree world everything is either spiritual or non-spiritual.

We can imagine, then, how an Indian youngster would grow up in a non-Indian world. Inherently,

other cultures, being more technical and scientific, would detract from a traditional lifestyle. The role that any language plays in cultural survival is its securing of the ideology. When a group thinks in a certain language, in other words, when the thought process is carried out with a certain language, one knows the culture is still intact.

Ogopogo Myth Debunked

By Peter Racey

The Pentiction Indian Band has come out and taken the mystery away from one of the Okanagan's most popular legends.

The story of the origins of Ogopogo, the lake serpent, is to be used in an upcoming documentary, but the chief of the Pentiction Indian Band has suggested that the legend is "not correct" in his band's folklore.

The band has a religious belief that spirits exist in all parts of nature, but the legend of the lake serpent does not exist, in fact, Ogopogo itself does not exist, the band's chief claims.

The band has been approached about the film project, - a story of a little boy who meets Ogopogo, and the film will use the most popular legend about the origins of the lake creature. The band has been asked to endorse

the script for the project.

"We found the information they're basing it on is not appropriate from our knowledge of Okanagan history," Chief Adam Eneas said. The script version has a respected chief slain by a visiting tribe member; the killer is later caught and condemned by spirits to be eternally remorseful in the depths of Okanagan Lake; over time, Indians paddling across the lake would throw animals into the lake to appease the monster.

"The origin of Ogopogo, that legend is not known to us," Eneas said. "We have our legends and theologies, and we know there is nothing like that."

The project has so far received support from the National Film Board and the Canadian Broadcasting Corporation. However, while the script has been researched by the writer, the film's backers are hoping the Pentiction Indian Band can help make the script correct.

The producer of the film is prepared to approach the Westbank and Kelowna bands in efforts to come up with a true-story script.

Often, stories about the Okanagan Lake monster conflict within Indian culture, and it can be near impossible to pin down the origins of the legend. In some cases, the origins of the monster have been traced to a Westbank elder now in her nineties who passed on the legends from her childhood.



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NAFC Native Liaison School Program Announced

The Nistawayou Association Friendship Centre along with assistance from United Way has recently initiated a program for native students, and families in Fort McMurray. The project is called the "Native Liaison School Program."

The program began because of a realized need for native students, and families requiring help in adjusting to large town/ci-

ty environment and, more importantly, to the school surroundings.

Native students are many times labelled as low achievers, drop-outs, being emotionally and socially unstable. This may be true in many cases, (as is in any race), but the opposite side does exist; where a large number of native people are very successful. Hopefully having a liaison program

will help in creating a positive working environment through using the more successful individuals in assisting the less fortunate. Also, having the program provide increased awareness of each other can help eliminate misunderstandings groups and individuals sometimes have of each other.

The program will take place on a trial

basis over the next six months, and began Mid-April, 1987. Roy Vermillion, a former teacher in native communities, is the person who will act as the liaison. He is very excited by his involvement with this very worthwhile, needed project. The benefits to such a project are endless and can be received by all in the community. The program would hope to provide the native population with a person to whom they could relate easily, and similarly with the school personnel, to help bridge a gap that will serve those involved.

The Nistawayou Association Friendship

Centre is sponsoring the project with a major source of the funding coming from the United Way Campaign. Although the program

is on a trial basis, it is hoped that its success will ensure its continuation and its benefit to the community as needed.

April

by Loretta Miskencak

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Let us hear again
Your laughter.
Once so warm and gay.

It was all a part of you
We all loved so much.
A part of your sweet,
friendly self.

But now it's gone.
Gone for good.
Just the shell of the April
We once knew.
But our love for you
Has never died.
Manys a time we've cried
Because we know
You will never again
Be the April
We once knew.

Tell us once again
Of the things you loved to do.
Of the People you met.
The ones who loved you too.
Remember the way
You loved to tease?
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Analysis: "The Indian View of 1885"

by Everett Lambert

"The Indian View of the 1885 Uprising" by A. Blair Stonechild has a unique perspective of the event. With both shortcomings and strongpoints, it offers a more balanced perspective of what occurred in 1885.

The shortcomings appear in the essay. There is the story told by Harry Michael of Beatty's Reserve. This story is confusing. Michael explains how an Assiwiwin was shot in the beginning of the battle at Duck Lake. Assiwiwin was arriving back at the reserve.

He is met by a Half-Breed, who tells him he cannot go to his home or he will be shot. Then a third person tells the Half-Breed not to shoot. We are suddenly encountered by "two sides of people" trying to "shoot each other" (p. 156). Although earlier, Assiwiwin had, upon returning, encountered "a lot of voices..." and "... a lot of talking", this does not necessarily prove that there is a battle occurring.

Stonechild states that: "The official interpretation of the event at Duck Lake was that Beatty's Band had not (willingly) joined the Rebellion". With credence, he adds that Michaels' story adds a new and "entirely different view", however, Stonechild continues, "... as one of Beatty's Headmen, he

(Assiwiwin) probably shared Beatty's disassociation from Riel's activities..." It is not until later that Stonechild mentions that "Chief Beatty had not ordered his men to support the Rebellion". Stonechild should make a clear, cohesive presentation.

Then we are presented with two points which add credence to the argument that the Indians did not participate as whole-heartedly as the popular belief would hold. One is the discussion of Poundmaker's conviction. (P. 164) Stonechild states that Poundmaker's "... lack of ... knowledge of either French

or English put him at a greater disadvantage." However, Riel's supporters had drawn up a letter for Poundmaker which he endorsed. One can see how tenuous this evidence, which was used to hang Poundmaker, was.

Another strong point is the mention of Indians who escaped persecution, which adds balance. The problem of clarity and cohesiveness should be corrected. However, the article is a necessary addition to the body of literature. It impresses upon the reader that there is indeed a third party and perspective involved. I feel that when studying such Native events, all sides should be heard. We need more essays of this type.

Why Local Government

by Everett Lambert

The local government is the most basic element of the Canadian polity. Similarly, it should be the most basic unit of the Canadian Native polity. Local control will give Native communities a sense of control, a means of further political development, and a closer sensitivity to their problems.

It is easy to say that a Native community can have control of its affairs. But to actually persuade a community that has control is difficult, when the control does not come from the local people. How can one say there is self-government when the real decisions are made in Ottawa or Edmonton. The people would have no sense of control. Keith Penner, well-known Native advocate, highlighted this in the Penner report (Special Committee on Native Self-Government 1983:54):

In the transition from the Indian Act to self-government, the Committee recommends that the starting point be the band... The federal government should leave it to each band to decide whether its people would constitute themselves as an Indian government, or would join others to form an Indian government of which the band would be a part.

It is hard to conceptualize self-government taking place other than at the local level. For DIAND to allow band self-government as long as it takes place in Ottawa, would not be a very practical move. The Alexander Band, which is now dealing with a concept called "Tribal Government," and which is also one of the leaders in local control of education, stresses the importance of local decision-making. Development of self-government can only occur when it starts at "the basic unit - the local government."

Most importantly, however, is the common fact that the people who have the greatest sensitivity of their problems are those people themselves. The people most informed about the Pelee Lake tragedy are the people living in the area. In correcting the problems, the best cure is people who care. There is most likely no one who cares more about the tragedy, than the Pelee Lake people.

Whether the scope of the problem is local, regional, or national, it is groups of local people who make the final decision. This is a concept which must be institutionalized in Native government. Local control allows the constituents a sense of control, a concrete means of developing their institutions and a real sensitivity to their problems.

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Historic Court Case Opens In B.C.

The town of Smithers, in northwestern B.C., is the scene of what could potentially be one of the most important court cases involving native Indians and governments in Canada.

In an all encompassing claim, the 48 Gitksan and Wet'suwet'en hereditary chiefs have taken the government of British Columbia to court over land rights to more than 50,000 square kilometers of traditional territory.

The claim, to be heard by B.C. Supreme Court Justice Alla McEachern, is an attempt by the hereditary chiefs to gain not only traditional land rights — such as fishing, hunting and trapping — but also rights to land ownership and jurisdiction.

The hereditary chiefs of the Gitanmaax, Gitwangak, Glen Vowell, Hagwilget, Kispiox, Kitsegukla, and Moricetown bands claim as native land

an area extending roughly from Burns Lake, west almost to Terrace, and from Spatsizi Plateau Wilderness Park south to Tweedsmuir Park.

The small courtroom in Smithers is expected to be overcrowded with people who have a vested interest in the outcome of the significant case. The hearing is estimated to last six months, not including a court adjournment for summer holidays. If Supreme Court Justice McEachern

sides with the Indians, actual awarding of compensation could take a much longer time.

A judgement in favor of the Indians would not necessarily give rise to any overnight changes; it would simply mean that the provincial government would be required to negotiate with the native leaders on issues that it has ignored in the past.

The region named in the claim is said to be traditional Indian land — land not sold, traded, or covered by

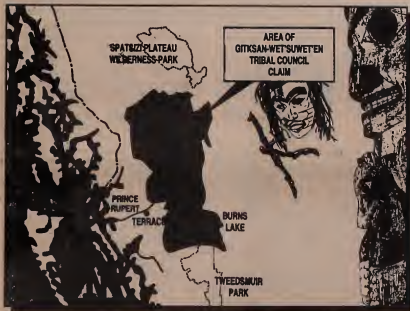
any treaty in the past — and the 48 hereditary chiefs say Indians have always exercised jurisdiction over the area.

However, the British Columbia government has always taken the position that aboriginal title does not exist. The government has refused to take part in federal comprehensive land claim

negotiations.

The natives are also asking that the provincial government be responsible for paying any compensation that may be awarded. However, the B.C. government has insisted that if any compensation is due, it is the duty of the federal government to pay.

This assertion by the provincial government has brought Ottawa into the case.



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Move To Sell Relics Stirs Controversy

by Sy Sims

A move by the Anglican Church to sell a collection of valuable native artifacts would be sacrilegious, according to Vancouver Island natives.

Native tribes on the island are demanding that the church reconsider its intentions to sell the treasures, valued at \$300,000.00. The collection dates back to 1851, and included in the set is a rare copper mask — possibly used by a shaman — and an unusual rattle.

The Anglican Church has hired a Victoria dealer to dispose of the artifacts. The intention is to sell the treasures privately, rather than at auction, and will be offered strictly to museums. The hope is that the artifacts will be purchased by Canadian institutions.

The church is seeking to sell the materials as a way of financing the completion of the east side of Christ Church Cathedral in Victoria.

So far, the B.C. Provincial Museum in Victoria, the University of British Columbia Anthropological Museum, and the Canadian Museum of Civilization in Ottawa have expressed interest in acquiring the native

artifacts.

The collection was either given to, or purchased by, missionaries over the years. Since 1971, the collection has been held by the Provincial Museum.

Most of the artifacts are miniatures and models that depict the lifestyles of the natives, and most of them were probably made for the tourist trade. The collection, comprised of 65 pieces, has never been displayed.

The B.C. Provincial Museum is interested specifically in purchasing the copper mask and the rattle. The mask has no eyes, and has gained importance because not many exist. Studies have determined that the mask probably came from the Nass or Skeena river areas.

The rattle is an exceptional piece, and, including the handle, it is about a foot long.

The collection consists of: model canoes in the style of the Haida and Nootka tribes; woven cedar-bark capes or skirts; gambling sticks; carved wooden figurines; a portion of a dance apron; six birch bark baskets; a beaded Kwakiut cap; gloves, mittens, and moccasins.

Vancouver Island natives are seeking to stop the sale of the artifacts on the grounds that some pieces are sacred and were used as part of spiritual ceremonies. Natives would like to see the artifacts returned to the tribes from which they originated.

Edmonton Metis Discuss "Metis Urban Authority"

Recently the Zone 4 Regional Council of the Metis Association of Alberta (M.A.A.) held a meeting at the Bonaventure Hotel in

Edmonton.

The meeting, which was concluded early, was followed by an informal meeting which arrived at some important decisions regarding "Metis Urban Authority" for Edmonton Metis.

The major issue discussed at this meeting was the question of how the Metis in Edmonton could arrive at an agreement on what type of "Self-government" structure they would like to propose to the Alberta Government.

It should be noted here that the City of Edmonton Mayor and Council was not mentioned at this meeting.

The popular phrase used to refer to the concept was the "Metis Urban Authority."

This authority would be very responsible for

services offered to Metis people living within the city. They arrived at no decision as to what exactly these services would include. This is basically what was debated at the meeting: how do the Edmonton Metis include input from all locals within the city to fairly devise such a proposal.

From the discussion they arrived at one concrete decision: that a commission will be created which will, hopefully, consist of reps. from all Edmonton Locals. One of the problems, however, is that not all inner-city locals are active. Thus, there may be a problem with motivation. This commission will be responsible for gathering input from all locals and putting together the "Metis Urban Authority" proposal.

One other significant decision arrived at was that the authority will include "only" Edmonton locals. Since more rural, or smaller town/city locals have different needs these would not receive proper attention since the Edmonton issue would be a priority.

Because the meeting was informal, the process leading to creation of the commission will take a somewhat unconventional route. It was decided that a motion will soon be introduced at a meeting of one of the Edmonton locals. It will be resolved that all other Edmonton locals will be asked to assist in creating a commission and figuring out the "nuts and bolts" of the authority.

The idea of an Edmonton "Metis Urban Authority" flowed from the M.A.A.'s proposal on self-government - *Metis Self-Government in Alberta Principles and Parameters*. The commission will forward a more elaborate and concrete proposal. This proposal may be a trend setter for other Canadian Urban Metis.

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New Details Revealed In Bank Collapse

The special commission investigating the financial dealings of the Westbank Indian band has learned that both former chief Ron Derrickson and the band itself invested heavily in the Northland bank in 1983 and 1984.

And it was also revealed the bank lent the band most of the money to buy shares.

Chaired by Vancouver prosecutor John Hall, the commission resumed hearings with testimony by Harold McBain, a former vice-president of the now-defunct Northland Bank in Calgary.

McBain explained that Derrickson arranged a \$1 million line of credit with the bank, and withdrew nearly \$400,000 to buy shares in the

bank in late 1983. At just about the same time, the band purchased an additional \$1 million worth of shares.

At the time, shares were selling at \$6.25 per unit.

Some three months later, the bank lent \$75,000 to two of Derrickson's firms, which then turned around the funds to buy more bank shares. Documents clearly prove that the band bought \$260,000 worth of bank shares on March 14, 1984.

When asked why the band would be interested in further purchases of bank shares, McBain said the situation "looked like there could be a good

capital gain."

ALBERTA LINK

An Alberta bank also held shares in Northland during that period, and the bank soon after established a native banking division, headed up by McBain.

He remarked that Northland Bank set up the department because the directors thought they could cash in on a largely untapped market.

McBain noted that there are still a lot of questions about whether an Indian band is in fact a "legal entity". He also pointed out that there remains "as many opinions as there are people you ask."

Band resolutions are required for any major transaction, and changes of leadership through band elections can create problems, added McBain.

Later in 1984, former chief Derrickson was named as a Northland bank director. But by early 1986, the bank was deeply in debt. After two attempts to keep the bank afloat, the government was forced to shut it down.

Much At Stake In Court Case

by Wendy Armstrong

Native Indians of northwestern British Columbia are enmeshed in a court case that could very well set the tone for any future dealings between native people and governments.

The case before the B.C. Supreme Court is being held in Smithers, and the 48 Gitksan and Wet'suwet'en hereditary chiefs are seeking the following rights for their people:

the provincial government that neither the Indians nor their ancestors have "owned or exercised jurisdiction" over the territory; and that, in any event, such rights were given up when the United Kingdom took "complete domain over the territory" and under B.C.'s terms of union with Canada in 1871.

Natives relinquished all rights to title and jurisdiction when they accepted the reserve

system, the government asserts, and the 30-year statute of limitations on the natives' claim has therefore expired.

The attorney-general also seeks:

"A declaration that the

Indians have no right, title, or interest in the territory and the resources therein.

"To have the federal government held responsible for any compensation found owing to the Indians.

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Band Chief Calls For Greater Autonomy

by Wendy Armstrong

A greater degree of autonomy for Indian Bands throughout British Columbia is a prime objective for 1987, according to the newly-elected chief of the Westbank Indian Band.

The Band is ready, along with other bands in the province, to increase its lobbying of the federal government for changes to the existing Indian Act. Bands are seeking a greater freedom from the constraints of Ottawa.

Many sections of the Indian Act need to be altered in order to give bands the freedom they so wish for, according to chief Robert Louie of the Westbank band. Louie refers to the legislation that bands cannot lease out land without first surrendering it to the government as "archaic and backward."

Land title remains a serious bone of contention with Indian leaders. Louie cites inade-

quate procedures regarding leasing, mortgaging, and general land management. "We're too much at the discretion of the Department of Indian and Northern Affairs," he says.

The various levels of government have got to realize that Indian bands now have the capabilities to manage their own affairs, according to the Westbank chief. Claims have been made that government interference often leads to very little concrete progress for bands.

Louie is concerned that the Westbank Indian band is getting little in return for the vast sums of money paid to the provincial government through the taxation of band land. Nearly 5,000 non-natives live on the band's reserves. Most must pay provincial taxes, but the concern is that none of this money is returned for improvements or services.

Louie insists that the Westbank band, like other progressive Indian bands, is totally capable of handling its own affairs without the interference of government. As it is now, the Department of Indian Affairs tells bands how much money to spend, and where to spend it.

The band is also expecting the return of as many as 90 people to the Westbank band once their status is reinstated through new legislation to the Indian Act. To accommodate this increase in membership, the band is presently negotiating with the city of Kelowna, the Central Okanagan Regional District, and the provincial government to have 3,000 acres of East Kelowna property it bought three years ago designated as reserve land.

New Research Path For Spinal Cord Injuries

by John Silverstar

Research is currently being done at the University of British Columbia that may soon provide some solu-

tions to the problem of spinal cord injuries.

At issue here is the unanswered question of why some nerves in the human body are capable of regenerating

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See credits on pg. 2 for our office address.

while others are not. The research of zoology professor John Steeves may soon provide some clues, and the answers will go a long way in aiding those persons disabled from spinal cord injuries.

The focus in spinal cord research is now shifting, Steeves says. Until recently, research into spinal cord injuries centred on rehabilitation and mobility for disabled persons. Now, greater resources and techniques are enabling scientists to carry on a search for some answers to the question of nerve regeneration.

"We are trying to understand what the criteria are for regeneration," Steeves says.

Research into nerve regeneration will not necessarily lead to any rapid cures. Much time is needed to study the problem; Steeves has

spent more than ten years on basic research trying to identify which neurons travelling from the brain to the spinal cord turn on locomotion — these neurons are now the focus of his current work on regeneration.

Study is being done in the areas of birds and mammals. Before birth, embryonic birds and mammals (including humans) have an ability to regrow nerves in the body. However, after birth the ability is lost. Steeves works with chicken embryos in an effort to discover what it is that stimulates the regeneration in the egg, and why it is lost in the adult bird.

Steeves says: "This kind of problem (spinal cord injuries) cannot be solved in a few months, or even a few years."

"Our project extends indefinitely," he says.

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New Democrats Demand Justice For Native Women

Saying that she was "absolutely appalled" to read in a newspaper of the case of Ms. Rachel Tourangeau, New Democrat Official Opposition Social Services Critic Christie Mjolsness called for "whatever changes are required" to urgent regulations governing the social allowance so that Ms. Tourangeau may be allowed to fulfill her dream of getting further education.

Ms. Mjolsness noted that in her remarks in the debate on the Address in Reply to the Speech from the Throne last June 18, Social Services Minister Connie Osterman said, in part:

"Elementary justice is the basic expectation that people, families or societies have about themselves . . . It is elementary justice to expect society to provide a social safety net by which the poor and powerless are protected against destitution and exploitation. A further assumption would be that policies and services which enhance the opportunity for development of harmonious family relationships would go a great distance in assuring the provision of elementary justice."

"Right on, Connie," said Ms. Mjolsness. "And here's a perfect opportunity to put some of that 'elementary justice' to work."

She said what was required was some sort of exemption for Ms. Tourangeau, and others in similar circumstances, from the workings of that section of the regulations adopted pursuant to the Social Development Act which set out precisely what sort of assets and what value of assets a recipient of social allowance is allowed to hold.

"Surely what is best in this situation is obvious for anyone to see. Surely some means can be found to grant a waiver from the rules in this instance. Surely we are not yet so bureaucratically ensnared that we cannot

reach an obvious conclusion and thereupon pursue an obvious policy," said Ms. Mjolsness.

She said it would be perfectly reasonable to take steps to ensure that the money was used for the purpose identified by Ms. Tourangeau — and its use for any other less legitimate purpose would be cause for a revocation of whatever dispensation was granted under the current circumstances.

But she deemed that prospect "unlikely".

"It is just so clear that, in this situation, allowing Ms. Tourangeau to pursue her goal of further education is the right thing to do. Whatever changes need be made, whatever exceptions granted, to allow that should be pursued by Ms. Osterman with all due haste.

"To do less would be tacitly to approve of the triumph of bureaucratic rigidity over commendable personal initiative," said Ms. Mjolsness.

Loggers Versus Natives

A Friendly Break Between Natives

by John Silverstar

Under rather unusual circumstances, Haida Indians and privately-employed loggers sat down together on a beach at Lyell Island last month to feast on seafood specialties, and get to know each other a little better.

It turned out to be a convivial gathering for two sides who are better known for their long-running disputes over the logging of the island, situated in the South Moresby region of the Queen Charlotte archipelago.

In the past several years, at least 72 Haidas have been arrested while trying to stop logging on the island — an area the Haida have always maintained is part of their ancestral homeland.

Both sides came to celebrate the Potlatch, including more than 40 loggers employed by contractor Frank Beban of Nanaimo, B.C. Haida Elders invited the loggers and their families as a goodwill gesture, and to share in their cultural traditions.

COMMON BONDS

"We invited the loggers to talk about some things we have in common," said Miles Richardson, president of the Council of Haida Nations. "We realize that these people aren't our enemies, and we hope that we can leave here with good feelings about each other."

The manager of Beban's Lyell Island logging camp, John McLaughlin, said he was initially surprised when he heard about the Potlatch invitation.

McLaughlin appreciated the gesture, and said it "couldn't hurt to get together and talk."

The Haidas recently re-established their camp on the south coast of Lyell Island. Meanwhile, talks are continuing between the B.C. provincial government and the federal government to turn the South Moresby region into a national park.

Even though a short-term moratorium on logging permits was issued in February, Beban's company legally carried on their clear-cut logging practices.

Richardson remarked that he remains very skeptical about B.C. government forestry policies because a moratorium on logging has been established . . . and then revoked on two occasions.

"We'll be here on Lyell Island watching, while the loggers finish up what they're doing and clean up jafter themselves," said Richardson. "I hope we can do that with good feelings."

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Language Rights Sanctioned for NWT

by Peter Racey

Aboriginal language rights will soon be legally guaranteed in the Northwest Territories.

The government of Canada's northern territory has responded to the recommendations of a task force on aboriginal languages by announcing that it intends to make aboriginal languages official.

However, while aboriginal languages will now be officially sanctioned, the exact process of determining these rights has yet to be formulated.

The languages will be placed on the same level as French or English, according to government leader Nick Sibbeston. The method used to determine aboriginal language rights will be different than that used to determine French and English language rights, Sibbeston claimed.

It will be the task of the government over the next few months to come up with a design for the extent of the rights, he said.

It is possible those might include the right to use native languages in the legislative assembly; the right to certain documents and records in native languages; and the right to certain court and government services in native languages.

The intent would be to have native languages "treated with the same respect" as English or French, according to Justice Minister Mike Ballantyne.

The task force recognized there are practical realities, and that regional aboriginal languages will not be given official, status throughout the Northwest Territories, Ballantyne stressed.

While the government agreed with most of the recommendations of the task force on aboriginal languages, there were some differences.

The government of the Northwest Territories believes the new department of culture and communications is capable of taking a major role in the implementation of language matters desired by the task force, rather than spend money on establishing a new ministry of aboriginal languages and culture.

Also, a new section headed by an aboriginal person has been formed within the department of education to handle aboriginal language and curriculum development for schools.

Creation of a new ministry would use over one

half of the federal language money available in 1987/88, and would force other departments to cut back on language initiatives already underway, according to this government document.

The government also disagreed with the task force recommendation to provide "legally enforceable (bilingual) language education rights."



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Furnace technology has been changing rapidly in the past decade. While conventional furnaces turn approximately 60 per cent of the energy in natural gas into heat for your home, technological improvements in models now on the market can bring that efficiency rating up to between 80 and 95 per cent.

Recent tests carried out by the University of Alberta's mechanical engineering department indicate that higher efficiency furnaces can cut your natural gas consumption by about 1,000 cubic metres a year — about one-third of the consumption of a regular furnace in an average home.

But do these units save you money? The study indicates that there are a number of factors to be taken into consideration.

First and most obvious is the higher initial purchase price, for the more efficient furnaces. The study concluded that it could take as long as 20 years for the most costly models to pay for themselves in saved fuel and other operating costs.

For the average home the results of the economic analysis favor the purchase of a mid-efficiency furnace (which has a seasonal efficiency rating of 80 per cent or higher.) over a high-efficiency one (which has a seasonal efficiency rating of 90 per cent or higher.) The lower purchase price of the mid-efficiency models means they can pay for themselves in as short a time as four years.

Another element that affects the overall cost-effectiveness of mid- and high-efficiency furnaces is the cost of fuel. The average home in Toronto uses only about 65 per cent of the natural gas used in the average Edmonton home. However, the study determined that the economics for improving furnace efficiency may be more favourable if you live in Toronto than in Edmonton, simply because of higher natural gas costs in eastern Canada.

The gas consumption in your

home would also affect the economic analysis. High-efficiency furnaces would also be more cost-effective in large homes or in poorly insulated ones, where more fuel could be saved per year.

The study authors caution that their cost evaluation is based on comparing a new conventional furnace with a more efficient alternative. The results don't show the potential savings with respect to old a conventional furnace whose performance may have deteriorated.

Certainly, if you are thinking of replacing an old furnace, it's worth taking a look at models that will be easier on your utility bills.

Another recent study performed by Howell Mayhew Engineering for the provincial government, raises the concern that the pace of technological change in the furnace field has made it difficult for the people who install and maintain furnaces to keep up.

Mid- and high-efficiency furnaces "are not as forgiving as conventional units," say the study authors, adding that manufacturers' installation and service guidelines must be strictly adhered to. It becomes important to check whether your local installer has the training to do the job.

For instance, high-efficiency units are sometimes vented into a chimney previously used for a conventional furnace. If this chimney is too large, combustion gases cool too rapidly and condensation is a problem. Other homeowners have faced problems with ice developing around the flue vent.

The Howell-Mayhew study stresses the need for hiring a qualified, full-service contractor. Homeowners who are considering different estimates should take the experience and service record of the installer into account as well as the price.

For more information about high-efficiency furnaces, or other energy conservation topics, phone the Energy Conservation Branch's Energy Matters inquiry service at Zenith 22339 (427-5300 in Edmonton).

Squeaky Floor Problem — New Hope—

A new building product may spell the end for those habitually bothered some squeaky floors.

The product — a slim strip of foam — has been invented by Vancouver's Mark Hudson, and the material resembles a compacted version of the popular bubble-like packaging substance.

Hudson's invention, called Insumark Floor Cushio, is one quarter of an inch thick, and it comes in one-and-a-half inch strips.

Used in house construction to eliminate floor squeaks, the strips are stapled along the top of floor joists before the plywood

sub-floor is nailed down. Often, in most conventional construction, the sub-floor is simply nailed to the joists or applied with a combination of glue and nails.

Over the course of time, squeaks can develop in floors as the wood dries out and begins to work itself loose around the nails.

The use of foam stripping is less expensive than glue, according to Hudson, a former building and construction site supervisor. A 250-foot roll of the foam material can be found for a wholesale price of about nine dollars.

The applications of foam stripping are

varied, according to Hudson. The product has also been used as an insulating seal between window frames and wall plywood. Insumark Floor Cushio is currently being patented, and is available through building supply outlets.



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A Look Through New Window Technology

If you're thinking about installing new windows in your home, be sure to take a look at recent developments in technology.

Windows are important to the esthetic value and comfort of your home — but when it comes to energy efficiency, they can be considered "holes" in your insulating system. However, new types of window glazing and frame construction are helping to reduce heat loss.

We're all familiar with traditional methods of blocking heat flow through windows: shutters, shades, storm windows, sheets of polyethylene. Double- and triple-pane windows have been on the market for a number of years. So, what's new?

Buyers now have the option of low-E glass. The "E" refers to the emissivity of the glass surface (i.e., the amount of radiation it gives off).

Regular glass has high emissivity, which means that with a double-paned window a great deal of radiant heat energy is transferred from the inner pane to the outer one, and is lost to the outside.

Low-E glass is treated with an invisible low-emissivity coating on the outside surface of the inner pane of glass. The coating reflects radiation, so that much more heat is sent back into the house.

Double-glazed, low-E glass provides approximately the same insulation value as triple-glazed clear glass, but without the extra weight or bulk.

Another new window system uses a thin sheet of specially treated plastic — in fact a low-E coating — suspended in the air space between two panes of glass. In effect, you have a plastic film, but this system achieves insulating values that are higher than those for triple-paned windows.

While glazing is obviously an important consideration in selecting windows, it is a mistake to assume that the insulating ability of the whole window is the same as the R-value of the glass in the middle.

In fact, the insulating value of a window — as well as the temperature of the glass surface and the potential for condensation — are all greatly affected by the amount of heat conducted through edge seals and window frames.

Vinyl-clad wood-frame windows are one option. They take advantage of the high natural insulating value of the wood, but free the homeowner from the maintenance that traditional wood frames demand.

Another alternative is aluminum-frame windows. Make sure they are "thermally broken". This technology reduces the amount of heat con-

ducted from the inside to the outside of the frame by creating pockets of air inside the extruded aluminum. As well, if you look at the cutaway edge of the frame, you can see a vinyl barrier that blocks the conduction of heat from the inside to the outside of the frame.

A new development is the fiberglass window frame. Dan Mount of Window Warehouse in Edmonton says this type of frame is growing in popularity.

Fiberglass has a high thermal insulation value and can maintain a good air seal because fiberglass frames don't warp, twist, rot, shrink, dent or bow. Fiberglass expands and contracts at close to the same rate as the glass itself does.

"Fiberglass frames are competitively priced for renovation projects, which usually involve custom-built windows anyway," says Dan. "They do cost more than other types of windows of windows for new construction because they are not produced in standard sizes."

Is there anything else in window technology to look for?

Gas-filled units have been developed in which argon, sulfur hexafluoride or carbon dioxide gas is injected between the panes to suppress convection. These are being used in Europe and have just been introduced in Canada.

Further down the road, new industrial techniques will no doubt lead to changes in residential housing. An experimental glass has already been developed that achieves an insulation value four times higher than triple pane with only two panes of glass.

So keep looking for new light in the window technology field.

For more information about windows, or other energy conservation topics, phone the Energy Conservation Branch's Energy Matters inquiry service at Zenith 22339 (427-5300 in Edmonton).



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When Renovating, Think Energy Efficiency

Renovation can do more than change the physical appearance of your house — it can improve the energy efficiency as well. By working energy efficiency into your plans, the money you save on fuel bills will help pay for the renovation work. Better yet, the energy savings will continue year after year.

Many energy conservation activities that normally would be extremely difficult or impossible can be undertaken during renovation. For example, effective sealing of the sill plate (a major source of air leakage) in a finished basement might involve removing the wall covering and insulation. This work can be accomplished more conveniently when you are actually finishing the basement.

A common reason for doing renovation work is to make the home more comfortable. An energy efficient home has fewer drafts and cold walls and is warmer in winter and cooler in summer than a poorly insulated, leaky home.

Energy efficiency can usually be incorporated into renovation plans at little extra cost. If you're hiring a contractor, ask to have energy improvements worked into the renovation proposal.

Here are some tips that will help you build energy efficiency into all of your home renovation plans.

To start at the top, if you plan to turn attic space into an extra room, you can make it more

comfortable by sealing all air leaks, installing generous amounts of insulation and adding an air-vapour barrier on the warm side of the insulation. If space is at a premium, board stock insulation covered by a suitable fire-resistant material (such as gypsum board) might be the best solution. Installing windows on the south-facing wall and skylights in the ceiling can both brighten the room and provide passive solar heat (the sure way the windows and skylights are caulked and weatherstripped).

If you are working on the ventilation system in an unfinished attic, check the existing insulation and air sealing; it may be worthwhile to upgrade both. Vents should be unobstructed by debris to improve air flow and help prevent condensation problems and ice buildup. If insulation is blocking the vents, create a clear passage by installing baffles. Ensure that the joints around new vents are completely sealed and that the vents are louvred or installed to keep rain or snow from entering the attic.

When decorating existing upstairs rooms, consider using oil-based paint or vinyl wallpaper. These materials can help prevent water vapour from passing into the wall cavity or attic, where it can decrease the effectiveness of the insulation.

Double glazed windows and insulated doors can significantly reduce con-

ductive heat loss. Be sure that all doors and windows, old or new, are thoroughly caulked and weatherstripped. Caulk around doors and window trim with a paintable caulking bufoere painting. If you replace a baseboard, caulk the joint between the wall and floor before installing the new material. Caulking should always be applied from inside the house.

Fireplaces contribute to the appearance of a room but are inherently inefficient. When making repairs to an existing fireplace, be sure the damper seals tightly or consider installing a chimney cap damper.

Supplementing the combustion air available to a fireplace can also reduce the amount of heated air drawn up the chimney. Fresh Air intake ducts bring combustion air from the outdoors to the front of the fireplace. The ducts should be equipped with a tight-fitting damper that can be closed when the fireplace is not in use.

Glass doors can be an attractive addition to a fireplace and can help prevent house air from being lost up the chimney when the fire is dying down or when the fireplace is not in use. If you're installing a new fireplace, ensure that

it is energy efficient.

Major kitchen renovations, such as the addition of new cupboards, also provide an opportunity for air sealing or insulation work. If you're adding a south facing breakfast nook, consider incorporating energy-efficient windows in the design for a pleasant 'solarium like' effect that takes advantage of passive solar heat.

In the bathroom, do as much caulking and insulation as possible (insulate on the cold side of the water pipes to prevent freezing). Many caulking materials are moisture resistant, making them ideal for the bathroom. Also, consider installing a flow restrictor showerhead to reduce the amount of hot water used.

Before finishing the basement ceiling, tape all joints in the hot air ducts (you might even consider long runs of duct work). This will help get more of the heat from the furnace to its destination. Caulk all cracks in the exterior masonry walls, install insulation and add an air-vapour barrier.

Energy efficiency can even be incorporated into renovation work on the outside of your house. For example, if you have gone to the trouble of ex-

cavating to repair leaky foundation walls, it makes sense to insulate these walls from the outside before backfilling. In any case, make sure the wall is well damp proofed.

Before re-siding your

house, add insulation from the outside or use insulated siding. And if you're adding a pool or buying a new heating system for an existing pool, consider buying a solar water heating system.



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Early Natural Profile Of Natives

The ascent of life in Alberta unfolded over some two and a half billion years ago. What is now Alberta was once covered by water, a shallow sea formed by the meeting of the Pacific and Arctic oceans, and the Gulf of Mexico. Various parts of Alberta emerged, submerged and re-emerged several times. The first rocks appeared in northeastern Alberta, east of the Slave River. Just 35,000 years ago, except for the mountain peaks and the

higher regions of the Porcupine Hills and Cypress Hills, Alberta was covered by slow-moving ice sheets up to 1600 meters thick. The last retreat of the ice began about 12,000 years ago.

Men have walked on the surface of the "old world" for perhaps two million years but they were late in coming to the Americas. In Alberta, the first immigrants may have arrived about 30,000 years ago. It is unlikely that we will ever discover proof of their presence



because the advancing and retreating ice sheets have greatly disturbed the land surface. Passage of these immense ice sheets over the land, together with

erosion and deposition of huge amounts of clay, sand, gravels and rock by flowing meltwaters accounts for the look of the land today. What evidence there is shows Paleo-Indians hunted bison near the location of present-day Taber, in southern Alberta, around 9,000 B.C.

The early voyageurs found in Alberta a treasure-trove of plants, animals, virgin soil and vast amounts of unexploited minerals. The richness and purity of the region's plants, parklands, mountains and waters defied imagination.

Although in the past two hundred years the hand of man has changed the face of Alberta, much of the original glory remains to be shared. It forms a part of the natural heritage of Alberta which deserves conservation and preservation.

Alberta's aboriginal inhabitants relied exclusively upon the natural world around them for their livelihood. An Indian hunter would strive to become expert on the movements and habits of those wild animals and birds he hunted for his food and clothing. Years of experience, plus careful coaching from elders, were needed to become knowledgeable in all the ways of living things, and how they interact. In the same way, Indian women had to know about the edible and medicinal plants around them. These kinds of knowledge, of how to cope in direct ways with the natural world of existence reflected the Indian balance of life.

As close observers of nature, the Indians were aware of the cycles that existed in the natural world. The most obvious cycle was the yearly progression of the seasons, which saw the abundance of summer followed by the harsher times of winter in a never ending process. But there were other cycles at work, such as the one which made the rabbit population rise and fall every seven years. The Indian people were very much affected by these natural fluctuations. However, the Indians identified themselves as fully belonging within the great circle of the prairie horizon. Adapting themselves to its cycles, the Indians lived in harmony with their world, rather than at its mercy. Through countless centuries, they sensed and responded to the mysterious forces of nature acting to maintain a balance of life wherein all living this might survive.



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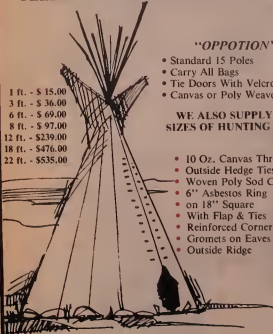
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Native Nutrition

Education Project Success in Alberta

A pilot project promoting nutrition education, which was initiated by Medical Services Branch, Health and Welfare Canada, and the Department of Indian and Northern Affairs, is being

implemented in selected schools on Indian reserves across Canada, including four sites in Alberta.

Students at the four schools in Alberta; Alexis Elementary School

(Alexis reserve), Erminessex Junior High School (Hobbema), Kipotakaw School (Alexander reserve), and Paul's Elementary School (Paul reserve) have been receiving an increased level of

education in nutrition since early March.

Specialized kits were developed by Jean Steckle, Nutritionist with MSB's Indian and Inuit Health Service in Ottawa, and distributed to the principal of each school.

When the kits arrived in Alberta in March, MSB Regional Nutritionist, Eunice Meakin, reviewed the contents with teachers from all four schools. The kits contain lesson plans, audio and video tapes, and other nutrition resource materials. Ms. Meakin added promotional items such as buttons, posters and balloons for use during nutrition month.

The purpose of the pilot project is to test educational materials

with the ultimate goal of incorporating more nutrition education in elementary school curriculum in Native communities.

"The teachers were very pleased with both the approach taken and the content of the kits," said Ms. Meakin. "We're hoping that as similar kits are introduced across the country, their use will enhance the quality of food choices made by Native children."

Gary Westhara is the principal at Alexis Elementary School on the Alexis reserve, 100 km northwest of Edmonton. He feels the kits have been very useful in his schools.

"The kits provide useful supplementary material for our current

nutrition program," Mr. Westhara said. "The program has made the students more aware of the nutritional value of local foods they eat at home, such as wild game, fish and bannock."

"We focus on the traditional foods the students are already eating and help them feel that they're acceptable, plus they're good for them," he explains. "Some Indian children are embarrassed to bring traditional foods to school, but we encourage our students to."

"Through this program, many of the children have already developed their own posters classifying the local traditional foods into the four food groups of Canada's Food Guide."



Students on Alexis Reserve, posing in front of posters they've done on nutrition.

Blue Quill's Native Education Council

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3. Management Studies / Accounting Year One (GRANT MacEWAN COMMUNITY COLLEGE) Entrance Requirements: Good Communication, Basic Math and Elementary Algebra skills. Application Deadline June 30th, 1987
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The Smart Driver Uses Alcohol Only In The Tank

Drinking and driving don't mix. However, there is a role for alcohol in the car, not the driver.

Western Canada is already using ethanol as a blend with gasoline, sold by Mohawk gasoline stations. In Manitoba, generally the blend consists of 10 per cent ethanol, the best known alcohol, and 90 per cent gasoline. In Saskatchewan, Alberta, and some parts of Manitoba, "EM Unleaded" fuel will contain 3 per cent ethanol, 5 per cent methanol and

92 per cent gasoline.

In the future, as petroleum-based fuels become more scarce and expensive, Canada must find ways to use energy more efficiently. Ethanol is in the forefront of the hunt for alternative fuels.

Evidence suggests that all civilizations throughout recorded time have fermented fruits, vegetables and grains to produce liquor, chemically known as ethanol, for human consumption. By 1830, Europeans began also using it in lamps to

replace malodorous fish and whale oils, and Henry Ford originally designed the Model T to run on ethanol. Ironically, he later had to adapt Ford engines to run on petroleum-based gasoline as it became more plentiful.

In the early part of this century, many countries encouraged the use of ethanol for fuel. Brazil, for example, has been using alcohol blended fuels for almost 60 years. France developed a mixture of gasoline and ethanol, which today is called Gasohol. Gasohol had a resurgence in popularity in the United States during the Depression, and Prohibition led many distillery owners to look for new markets, since the local taverns and beer halls could no longer use their product. By the end of WWII, however, petroleum-based fuels

were cheap and plentiful. Gasohol use declined until the Middle East oil embargo of 1973. Today researchers continue to look for viable petroleum alternatives.

Ethanol is one of a series of organic compounds called alcohols. Organic compounds contain oxygen, carbon and hydrogen. Petroleum, one of the hydrocarbon compounds, essentially contains only carbon and hydrogen.

Ethanol can be produced in two ways: by fermentation of sugars and by hydration of ethylene, which can be made from components in natural gas. Brazil, where ethanol motor fuel has achieved great inroads, produces ethanol from fermentation of sugar from its vast sugarcane resources.

The process of fermentation requires living



microorganisms, yeasts and enzymes, to break down carbohydrates and sugars into carbon dioxide and ethanol. At present this is a much more expensive process than refining gasoline. As research continues, this may change.

Alcohols resemble gasoline in many ways, but there are differences. In a 10 per cent alcohol and 90 per cent gasoline blend, these differences are not major. But when alcohols are used alone or pure (neat), some engine components must be adjusted or replaced. Neat alcohols are high-octane fuels and permit engines of higher compression ratios, and thus higher power outputs, to be used. The muscle cars of the 50's used very high octane fuels.

Octane requirements in today's gasoline are partly met by using lead compounds. Alcohol can be used to reduce lead requirements and thus reduce lead emissions, but alcohols (particularly methanol) are more corrosive than gasoline and can cause swelling in

elastomers (rubbers, etc.) This problem can be resolved by the use of alcohol-compatible materials.

Alcohols also have an ecological advantage over gasoline. They are not carcinogenic. In the event of a large spill, alcohols are biodegradable and will have lesser impact on the environment. For the most part, exhaust emissions are considerably lower than those of gasoline. Therefore, air quality should improve with alcohol use.

Some countries are already including alcohol blends routinely at refueling stations. In Brazil, all gasoline is 20 per cent ethanol and two million cars run on neat ethanol. About 5 per cent of the fuel sales in the United States are blends of ethanol-gasoline. Germany, Austria, France and Italy routinely add up to 3 per cent methanol in their gasoline. Fuel marketed as high-octane in South Africa is in fact 10 per cent alcohol - 90 per cent gasoline blend.

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Get Your Money's Worth From Re-Siding

Spring is not only the season for cleaning out closets, but a time when many homeowners consider sprucing up the outside of the house as well. This might mean nothing more than a new coat of paint, but it might also mean replacing the siding or stucco.

If that's a decision you've made, you should take the opportunity to upgrade the insulation while you're at it. Re-siding for the sake of energy conservation is an expensive proposition, but if you have to re-side for other reasons, it is an ideal time to decrease your heating costs and increase the comfort level of your home.

About 40 per cent of the total siding market is re-siding, according to Ron Robinson of Insultec, and about 75 to 80 per cent of the people who re-side add insulation.

If you heat your home with natural gas, you can save between \$100 and \$200 per year on your bill by sealing leaks and adding 40mm to 50mm of rigid insulation. Insulating an average house costs about \$900, Ron estimates, so the payback takes about nine years.

"It's becoming the standard procedure to insulate if you are re-siding," he says, "and the extra money is well spent."

There are a variety of re-siding options. Insulated sheathing with strapping is the most popular choice according to Ron. The average costs to re-side and insulate a 1200 square foot house using this method is between \$5500 and \$6000, including the insulation, siding, soffits and fascia, eaves-troughing and window capping.

You do get what you pay for, according to Ron, so compare products. Most insulating product companies like Dow and Esso can be contacted directly for information.

He also recommends reading government brochures such as those published by Alberta's Energy Conservation Branch and advises homeowners to check with the Better Business Bureau before they sign a contract.

Re-siding is not like planting a few tulips. It's a fairly expensive proposition and a long-term improvement to your property. Ron advises homeowners not to scrimp on strapping. It only costs about \$150 more to have wooden strapping nailed into the studs so the new siding can be attached to a strong surface rather than nailed to the existing siding.

"One of the reasons people re-side is because the stucco is falling off," says Ron, "so it doesn't make sense to attach the new siding to it — if their stucco ever lets go, everything is going to come with it."

Inspect the work in progress to make sure the agreed-upon materials are being used, that the sealing is done properly and that all aspects of the job are completed. The aluminum capping around windows can be ugly if it is not bent and applied properly.

As Ron says, "You have to look at the house for the next twenty years so you want to make sure it's done right."

For further information on re-siding and other energy conservation topics, phone the Alberta Energy Conservation Branch's Energy Matters inquiry service at ZENITH 22339 (427-4300 in Edmonton.)

Native Business Centre Opens

By Peter Racey

It's official. On May 8th, the Aboriginal Peoples Business Association opened its doors to all native entrepreneurs with its Centre For Native Small Business. After a ceremonial blessing by hereditary Chief Simon Baker, the hosts tipped their hats to native elders for the rich tradition they developed in their business dealings.

The centre was a result of an on-going process to better understand non-native business practices. "We just had to figure out all the tricks and turns of the way it operates," said a Squamish band member. The hope of the centre is to help native people move forward in the business world by providing a meeting place for all to learn.

Their objective is clear and simple: to foster the entrepreneurial spirit among natives throughout British Columbia. The centre will be able to offer:

visory services; 2) Business information and referral services; 3) Business training and skill development seminars.

Most importantly, the centre will help natives reach the necessary stage where they'll have access to the \$345 million allotted by the B.C. government for native businesses.

This kind of opportunity should be a great new beginning across B.C.



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Cooperative Housing In Alberta

Over the last decade, increasing interest rates and land prices may have put individual home ownership beyond the reach of many Albertans. In many cases, there must be two wage-earners in order to consider buying a house. For many households who are unable to purchase a home, renting is seen as their only alternative, with the tenant having no control over his or her immediate living environment.

In the late sixties, many people realized that individual ownership would not be attainable by a growing number of the population, and began to search for alternative solutions. The two most significant alternatives implemented in the late sixties were the condominium form of ownership, and the co-operative form of ownership.

Co-operative housing differs from other types of home ownership such as condominiums in that it is home ownership by a group of people, rather than by an individual. Co-operative housing cor-

porations are owned and controlled by the shareholders of the corporation. Each shareholder is required to purchase a share within the corporation, which entitles the individual/family to a housing unit. Control of the corporation remains with the shareholders, who both elect the Board of Directors who manage the day to day affairs of the co-op, and have the right to run for the Board of Directors.

A co-operative owner, through his shares in the corporation, is a co-owner of the entire project and, through his occupancy agreement, has an exclusive right to use of the home within the project. Housing co-ops are non-profit in that the individual member does not gain at the expense of another person through the operations of the co-op. When they wish to move, they sell their share back to the corporation for its original value. Therefore, the capital cost of the home does not increase when a new member purchases a share and housing charges remain stable.

Co-op housing takes many different forms — duplexes, fourplexes, apartments and mobile home parks. Co-ops have built new units and have renovated existing housing. It is, however, up to each individual group to decide what type of project they want and where that project should be located.

There are many advantages to co-operative housing. Any household, regardless of income, may become a co-owner. Unlike rental housing, the co-op is owned and managed by the members themselves, who control their own living environment so every member has an equal voice in deci-

sion making. Housing co-op members also participate in many aspects of the co-op, including the design of the units and the immediate community. This gives the members an opportunity to build a community and assist themselves in ways beyond the meeting of their immediate housing needs.

There are approximately 800 co-op households in northern Alberta and the Western Arctic, and 1,200 from Red Deer south. In Edmonton, there are 766 co-op households and more are being formed every year.

Big Jump In Housing Sales

by Jim Estes

The first quarter of 1987 showed a big jump in housing construction starts for most of our country, compared to the same period for last year, according to recent figures released by the Canada Mortgage and Housing Corporation.

Builders in Quebec and Ontario helped push housing starts in Canada for the first three months of this year to well over the 41,000 mark — up nearly 43 per cent from the corresponding period in 1986.

However, while these statistics appear overly positive, Clayton Research Associates Ltd. of Toronto offer some indications that may prove otherwise. The Toronto group, in its latest quarterly forecast, says the booms in rental housing in Quebec and in single-family homes in Ontario are unlikely to last much longer.

"Both are expected to end some time this year, but the exact timing and nature of the downturn are subject to considerable uncertainty," the firm's report says.

The Toronto firm expects a noticeable decline in rental starts in Quebec soon as the number of available apartments continues to rise. In Ontario, the current round of speculation should abate soon with the result being a drop in the boom. Subsequently, house prices should rise once again.

"History has shown this speculative craze is the final stage of single-family housing booms," the firm says.

Housing starts increased year to year across the country, except in Prince Edward Island, Nova Scotia, Manitoba, and Alberta. First-quarter figures, by province, with the comparable 1986 figures in brackets, were: Newfoundland 237 (223); Prince Edward Island 89 (122); Nova Scotia 841 (1,118); New Brunswick 414 (317); Quebec 12,746 (8,409); Ontario 18,506 (10,305); Manitoba 1,576 (1,608); Saskatchewan 1,390 (814); Alberta 1,352 (1,809); and British Columbia 4,568 (4,547).



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Natives Oppose Housing Sale

by Jim Crow

A native construction company could be severely undercut if the federal government goes ahead with plans to sell 200 media village houses to Indian reserves after the 1988 Calgary Olympics.

Kainai Industries, a modular housing firm located on the Blood reserve near Cardston, could find its market cut drastically if the deal goes through.

The firm currently sells its product through southern Alberta and as far north as Cold Lake. If Ottawa is successful in persuading Indian Bands to purchase the 200 housing units, the result could be the loss of what some have called the flagship of the Indian Affairs economic development program in Alberta.

Atco Development Ltd. is building 500 housing units for newsmen representatives before and after the Olympic Games. The province of Alberta will buy 300 units after the games, and the federal government is committed to buying 200. These are to be sold to the reserves.

The original deal was made over a year ago by then-housing minister Bill McKnight — now minister for Indian Affairs.

However, the district manager for the southern Alberta region of the Indian Affairs department is critical of the plan. Bob

Dickson believes that by flooding the market with 200 Atco-built houses after the games will bring an end to Kainai Industries.

Blood Band leaders are upset that Indian Affairs has been circulating a letter encouraging bands throughout Alberta to purchase the Atco products rather than relying on their usual contractors.

"These units have been viewed by CMHC and Indian and Northern Affairs Canada staff and have been found to be of excellent quality and design," said a letter in September.

The letter was signed by Don Murphy, then Indian Affairs director of operations in Alberta, on behalf of regional director general Dennis Wallace.

The letter went on: "In my opinion, your band should give strong consideration to the purchase of these units."

The loss of Kainai Industries could very well lead to severe economic repercussions for the people of the Blood reserve.



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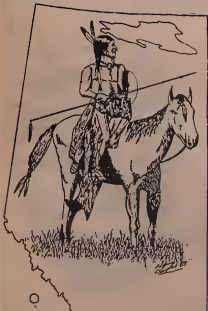
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Former Westbank Chief Was Convincing

by Jim Estes

Conventional banking institutions do not generally lend money to native communities, but efforts by a former Westbank Indian Band chief managed to make exceptions to that rule.

A Royal Commission of inquiry was told recently that former chief Ron Derrickson was responsible for the Northland Bank becoming one of only a few financial institutions in Canada to lend large sums of money to natives.

The bank collapsed in September 1985. In testimony given recently, it has been determined that the Westbank Indian Band and the Westbank Indian Band Development Co. Ltd. had three outstanding loans to the Northland Bank: \$2.5 million to purchase privately-owned land in Kelowna; \$1 million to construct the new band office;

and \$900,000 to buy shares in an amusement park located on the reserve.

Derrickson approached bank officials in the Fall of 1983 and expressed an interest in native banking, according to testimony given by a bank official. Bank executives studied Derrickson's finances, and then reached an agreement that Derrickson could indeed afford to invest in Northland, the commission was told.

A bank official told the commission that "we felt there was a certain amount of risk, but we were optimistic at the time," when the initial agreements with the band were made in late 1983.

The Westbank Indian Band and a band from Alberta became major bank shareholders at that time, the official told the inquiry.

Northland attempted to develop a policy of native banking, and the

bank official in his testimony credited Derrickson for being instrumental in this regard.

Native banking at the defunct bank "was the result of Ron Derrickson's discussions with senior management."

Commission counsel John Rowan sifted through several volumes of Northland financial

documents: one on the Westbank Indian Band; another on Derrickson; and one on Calaway Park.

Haidas Keep Vigil On Lyell Island

by Jim Estes

Indians of the Haida Nation on the coast of British Columbia remain adamant concerning their rights to protect the rich lands of Lyell Island.

Haida Indians recently took matters into their own hands when they returned to the small island in the Queen Charlotte Islands chain, in an effort to block any possible logging on Lyell's southeast side.

The moratorium, issued while the provincial and federal governments negotiate for a national park in the south Moresby region, does not prevent clear-cut logging now being done on the island's southeast side.

In the last two years, 72 Haida have been arrested and charged for blockading roads on Lyell Island in a protest against logging. The Haida are seeking aboriginal title to what they claim is their homeland.

The small island is in the southern part of the Queen Charlotte Islands archipelago, and the region as a whole is comprised of uncut rain forests, rare and endangered plant and animal life, and hot springs. Also, the area has numerous ancient Haida village sites, artifacts, and standing totem poles.

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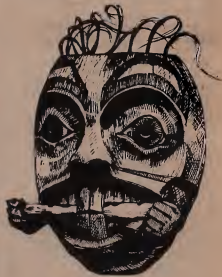
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Gold Fever Hits Toodoggone Region

By P. Racey

Throughout recorded history, there have many tales told about the hallowed mysteries of lost gold mines. Most of the stories are pure fiction, but that doesn't seem to make them any less credible — at least to prospectors.

The history of the Toodoggone region, situated about 200 miles north of Smithers in north-central British Columbia, contains all the classic elements of an intriguing gold strike saga: a stolen map, missing gold-seekers, a secretive woman, and a bit of old-time double dealing. But unlike most other magical strikes, the Toogone adventure doesn't end in myth and legend. This "lost mine" has been rediscovered, and industry analysts predict as many as a half-dozen new gold mines — and perhaps twice that number — will be in or near start-up by the end of the decade.

In fact, the Toodoggone is expected to yield the largest precious metals find in Western Canada since the fabled days of the Klondike gold rush.

The gold-silver deposits, as currently known, are modest in size when compared to several world-class sites in Ontario and Quebec. But it's a well-known fact the Toogone's estimated two million to three million tons of ore is of considerably higher grade. And based on the latest exploration results, analysts are hopeful one or more world-class deposits could yet be uncovered.

Tom Schroeter, a senior regional geologist with the energy ministry, has been involved in Toogone activities since 1973. He said the area won't be another Hemlo — the renowned gold camp in northern Ontario with an estimated 80 million tons of gold ore deposits. "Nevertheless, the average grade at Hemlo might be something like .28 or .20 ounces per ton of gold. Some of the deposits in the Toogone are running several ounces per ton."

Currently, there are six major mining companies and more than 50 junior firms engaged in precious metals exploration. Bill Clancey, president of Multinational Resources, and a leading player in the development of the area, is highly enthusiastic about the Toogone's potential. "Although less than five per cent of the region has been intensely examined, there are now seven gold deposits with defined reserves."

"To date, the total identified mineral inventory for the Toodoggone is 400,000 ounces of gold and

7.6 million ounces of silver for a gross metal value of \$C292 million. But the potential of the known deposits is conservatively estimated at one million ounces of gold and 23 million ounces of silver, for a gross metal value of \$C742 million." added Clancey.

CRUCIAL HURDLE OVERCOME

In 1986, companies operating in the Toodoggone spent about \$3.5 million on exploration. This year, they'll spend in excess of \$5 million on exploration and another \$6 million on mine development. In 1988 and 1989, expenditures could easily surpass \$70 million.

It's clear the promising exploration data, along with strong gold prices over last year, have sparked a feverish interest in gold stocks with properties there. But the critical step on the region's development was made several years ago, when the B.C. government and Cheni Gold Mines Inc. (formerly Serum Inc.) sealed a 50/50 cost sharing agreement to build a 60-mile access road that will connect the Toodoggone with the outside world.

Construction of the Omineca Mine Access Road from its current terminus at Moose Flats, will begin in June. The route is expected to be completed in late autumn. The estimated cost of the project is \$C9 million, but after receiving contract tenders, senior government officials believe the final figure will be closer to \$C7 million.

The new road represents a substantial savings for the mining companies, who have always had to transport their supplies and equipment by aircraft. When DuPont of Canada decided to put the Baker gold mine into production in 1979, it also struck a deal with the provincial government to build a gravel airstrip capable of handling a Hercules C-130 — one of the largest cargo planes in

the world.

As other mineral firms began entering the area, they too were forced to use cargo planes, and then helicopters to carry exploration materials to specified sites. Most firms still allow at least 20 per cent of their budget for transportation costs. But with the new road, millions of dollars will now be freed up further exploration.

"Once the road is in place, there are 15 companies that could develop properties there," said Lorne Silverston, assistant deputy minister, mineral division, of the provincial Energy, Mines and Petroleum Resources Ministry. "I'm pretty confident there'll be two or three new mines in the area within a year or two, and perhaps six or seven by the early 1990's."

Cheni and Multinational Resources will be the first to benefit from the new road. This summer Energen Minerals Ltd. is expected to build their own access road, which will link up with the Omineca access road in 1988. And as other firms

Continued on A2

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Housing Starts In B.C. Stable - C.H.B.A.

by John Silverstar

The housing construction industry in British Columbia should remain relatively stable throughout 1987, according to a recent report from the Canadian Home Builders' Association of B.C.

The association recently conducted a survey of its members in B.C., and while only 30 per cent of the 1,100 builder members responded to the survey, the answers provided do offer a surprisingly candid look inside

the home building industry.

The survey covered all aspects of the industry, from building trends and consumer demands to builder certification and the number of new home starts.

Those responding to the survey were cautious on the subject of housing starts, but 80 per cent of the respondents anticipate a stable and gradually increasing market for 1987. Last year, 32 per cent of the builders said they built more than 10 units; ac-

cording to the survey, this figure is expected to rise to 44 per cent.

Area of concern for those builders surveyed were: interest rates, changing consumer demands, and technological change in the industry.

Interest rates are of concern to builders

because high rates will often depress the housing market while low rates generally give rise to prosperous markets. Consumer demand is an issue centering on the older, more discerning home buyer who wants higher quality construction, affordable prices, greater energy efficien-

cy, and more amenities within the home.

Builders in modern times are now being forced, due to this changing consumer demand combined with advanced home technology, to constantly upgrade their profession. The survey indicates that 80 per cent of the respondents are registered under the New Home Warranty Program, 55 per cent are involved, or intend to be involved in the R2000 Program, and 66 per cent say they are in favor of industry cer-

tification to identify the professional builder.

The Canadian Home Builders' Association of B.C. intends on implementing a certification program, but the group first wanted to "test the waters" of the B.C. housing industry with its survey to get an idea of the interest for such a program.

Also, it was determined that the average size of individual firms is small, with 63 per cent of the respondents employing fewer than 6 people.

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Gold — from pg. 27 —

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Yukon Natives Say They're Ready To Settle

by Jim Estes

Government and Native leaders in the Yukon are now ready "to move heaven and earth" in efforts to settle outstanding land claims.

In the face of failure at the recent constitutional conference on aboriginal rights, government and native leaders in the Yukon are now prepared to change their focus of talks so as to reach an agreement concerning three land claims.

After the less-than-successful national conference, Yukon government leader Tony Penikett said: "We're going to be moving heaven and earth to get the federal government to concentrate now on our land claims."

The hopes of national native leaders were dashed when the Ottawa conference* failed to entrench guarantees of Indian self-government in the 1982 constitution.

Changes in the Yukon could come relatively

quickly now that the federal government "no longer has any excuse to delay." A settlement might be reached in as little as 18 months, Penikett said; Ottawa only needs to assemble its negotiating team and to put the long awaited Yukon sub-policy in place.

Then, Penikett said, the serious talks will begin.

Native leaders in the Yukon agree that with the national conference out of the way, the focus in the Yukon is now clearly on local concerns. Failure at the national level will have little or no effect on land claims negotiations for the Yukon, and Yukon Indians will benefit from the unity shown by the aboriginal groups at the end of the Ottawa conference.

According to Richard Sidney, vice-chairman for land claims with the council for Yukon Indians, a local land claim settlement could give Yukon Indians much of what Indians nationally

were looking for in a constitutional amendment guaranteeing self-government.

However, a certain measure of constitutional protection would be lacking in any land claims agreements because of the decisions reached in Ottawa.

Penikett said in his closing remarks: "Obviously, in the last two days, we've had a meeting of bodies, but we've had no meeting of minds. I am saddened by the great divide in consciousness among the parties here."

Perhaps the time has come for northern territories to lead the way, set up systems of self-government, and to "become an example for the rest of Canada," Penikett said.

David Porter, Minister for the Renewable Resources in the Yukon, said the outcome of the Ottawa Conference will redirect attention on the Yukon land claims process.

Indian Chief Claims

Government Costing Taxpayers More

By Sy Sims

The prevailing attitude of many Members of Parliament is costing the Canadian taxpayer more money, according to a native spokesman in the Prince George region of British Columbia.

The refusal by governments to negotiate land claims settlements with Indians is costing taxpayers money for court cases, says Carrier Sekani Chief Ed

John.

John termed the statement by George/Bulkely Valley MP Lorne McCuish that many MPs feel there are no valid land claims as being "absurd and certainly extreme."

McCuish has said about 30 Members of Parliament favor settling land claims while there are "more than 200 MPs who know nothing about the issues and don't want to do anything about the issues and wish they would go away."

"It is precisely because of attitudes like McCuish's that there are now many

major land claims cases in courts," John said.

Facing attitudes like McCuish's often leaves Indians

with no other alternative but to go to court in an effort to win what they believe is theirs, he said.

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Peigan Bands Wants Compensation

by Peter Racey

The Peigan Band and the government of Alberta are at a stalemate over the water rights on the band's reserve.

The controversy between the band and the

Alberta government concerns the water rights and the building of the Three Rivers Dam west of the Peigan Reserve.

The band claims ownership of the water that flows across its reserve, and they expect to be compensated for its use by the government. Band members say that the Alberta government has been il-

legally diverting the water from the reserve in the past.

The Alberta government refuses to negotiate, band members say, but should the two groups ever reach the bargaining table, the band intends to receive monetary compensation for the water, employment for the people of the use of the water for

the band's farmers.

Because the band claims to own the water on the reserve, they say that the Water Resources Act does not apply on Indian Land.

A band spokesman has said that if the government is unwilling to accept this, then Peigan members will have to divert the water so it will miss the dam altogether.



Minister Says B.C. Government Ready To Deal



by Jim Estes

The government of British Columbia says it is eager to consult with and listen to Indian bands in the province in a concerted effort to finally resolve long-standing problems that stretch right back to confederation.

Intergovernmental Relations Minister and chairman of the Cabinet Committee on Native

Affairs, Bruce Strachan, said he recognized that one of the most important aspects of his job is to get the ball rolling, "because we will never solve our problems until we do."

Strachan indicated that initially, consultations would be held with tribal councils that have strong mandates from their member bands. The committee is expected to visit some of the 196 Indian bands in B.C. to find out first hand what their problems are.

Speaking to a meeting of the Pacific Planning Symposium organized by native leaders, Strachan said he was ready "to hear your concerns, to hear your suggestions and inspirations. We are prepared to listen."

He said the committee will talk to native Indians about the many areas that come under provincial jurisdiction. "We understand that Native people want to be given the opportunity and the responsibility to deal with their own problems, and with

their cultural, social and economic development," he said.

Continued Strachan: "We want to ensure that Indian band members have the same

access that other British Columbians have to economic development projects such as aquaculture and tree farm licenses, and other forms of tenure such as woodlot licenses."

He said the government would be amenable to any constructive proposal.

The minister cautioned, however, that tribal councils interested in pursuing some form of self-government must be willing to work within the framework of the Canadian Constitution.



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Lubicons Demand Ouster Of Seismic Firm

by Hy Chaparral

The Lubicon Lake Band has every intention of keeping seismic crews off its land.

The band has an outstanding land claim with the governments of Alberta and Canada. However, this apparently has not been enough to keep seismic crews from entering a 90-square-mile area the band has named as the subject of its claim.

Seismic crews have explored most of the traditional land of the Lubicon Lake Band. Band chief Bernard Ominiyak estimates that the drilling and blasting has disrupted the environment, and scattered any animals present.

Past exploration in the land area has destroyed the hunting and trapping livelihood of the Lubicon Lake Band people.

In its land claim, the band requested that a seismic crew working for an oil company out of Calgary had entered the zone and started seismic activities. The band confronted the company and demanded that all work cease.

At issue here is the land: who owns it, who controls it, and who benefits from it.

The Lubicon Lake Band claims owner-

ship of the land — and all that goes with that ownership — and the band claims control of that land.

"But we say it's our land and we'll control what happens here."

The band is especially sensitive to this 90-square-mile area of land, and the band is confident oil companies can be

prevented from conducting seismic work in this area.

However, the band is not against all oil development. The Lubicons are willing to sit down with the companies and discuss the possibility of oil exploration outside of this highly sensitive 90-square-mile zone.

Bands Looking To Individual Negotiations

Speaking to a group from the Canadian Bar Association, a high ranking federal government official said Canadians can expect to see more native groups begin negotiations for self-government in earnest.

Richard Van Loon, assistant deputy minister for native self-government in the Indian Affairs Department, said Ottawa is currently reviewing as many as 36 different proposals covering 101 Indian bands seeking some form of self-government.

Van Loon was one of four panelists on native self-government during the final day of bar association's mid-winter meeting. Intergovernmental Affairs minister, Bruce Strachan, Hugh

Braker, lawyer for the Nuu-Chuh-Nulth Tribal Council of B.C., and Squamish band chief Joe Mathias comprised the rest of the panel.

Van Loon predicted that if the First Ministers' Conference turns out as expected — without an agreement — then more individual bands would be willing to deal, knowing another Constitutional conference on this issue is very unlikely.

As a spokesman for the Assembly of First Nations, (AFN), Mathias said their position was an insistence on the entrenchment of an amendment in the constitution recognizing native self-government.

Mathias also noted that if the talks failed, the "political window"

could be closed for a long time. He pointed out that the history of aboriginals under white law has been a "conspiracy of legislation" to try and assimilate Indians.

For the government's part, Strachan said the province is willing to negotiate the principle of self-government, but was against entrenching the proposal into the constitution.

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By Loretta Miskenack

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Natives Demand Bigger Bingo Revenues

by Jim Crow

Native people of Alberta want a bigger slice of the Bingo pie — and they are calling for the help of the provincial government in their quest.

Native leaders have asked the Alberta government to introduce legislation giving native organizations a greater percentage of the gambling profits. Figures released recently show that Alberta natives account for nearly 40 per cent of the \$122 million spent in 1986 in the province's bingo halls.

However, most of the profits from these Bingo games and legalized casinos go to support white non-profit organizations.

Non-native organizations received the lion's share of the licenses offered last year by the Alberta Gaming Commission. The commission issued 7,000 licenses in 1986. Licenses were given to non-profit organizations at Sarcee, Enoch, and other reserves, as well as Indian Friendship Centres.

Commission figures indicate that about 17 cents of every Bingo-generated dollar goes to sponsoring non-profit organizations granted licenses to hold casinos and Bingos. Prize money and expenses account for 70 cents of every Bingo-generated dollar.

Native leaders are concerned that many natives use legalized gambling and its potential for quick cash windfalls as a buffer to come to grips with ruinous poverty and chronic 80 per cent unemployment.

It has been suggested that, because so many natives gamble as a way to deal with poverty, more of the profits should be used to create jobs and social programs.

Natives have been asserting that since so little of gambling profits go to native organizations, they are being economically discriminated against.

Most native Bingo players are from outside a city's limits — from the Blood and Peigan reserves, for example — and the current laws governing Bingo are seen as "ludicrous and stupid." The strict Bingo laws prevent groups from outside a city's boundary from sponsoring games or sharing in the profits.

Natives say the regulations discriminate against rural people — and, in many cases, natives reside in rural habitats.

Nothing prevents rural groups from holding their own licensed Bingos, but the numbers are against them. The population is too small to attract the number of people needed to offer the rich cash pots a city-held game can give.

Blood Band Takes Over Factory

by Hy Chaperel

The Blood Tribe has recently taken control of a modular housing factory located on the reserve in Standoff.

Kainai Industries, a company previously operated by its own managers, composed mainly of non-Indian employees, will now see the Blood Tribe as its administrative management.

The changeover occurred when an interim board of directors failed to meet with the previous management.

The board was left with a packet and the management team had walked off the job, according to the assistant public works director Peter Weasel Head — who has also been appointed interim manager.

Lack of work was the reason given for the departure of the previous management team.

The Chief and Council appointed the interim board of directors. The former board of directors were disbanded at the last shareholders' meeting prior to the Blood Tribe's elections in November.

Major shareholders in the company are the Blood Tribe, and members are represented by the tribe's Chief and Council.

Those on the interim board are: Wilton Goodstriker, Blood Tribe Administration executive co-ordinator; Blood Indian lawyer Eugene Creighton, legal advisor to the tribe; Greg Gubane, administration internal auditor; and Al Fontana from the administration lands department.

The appointment of Weasel Head as interim manager is one in which he will try to reorganize the company, and to increase its potential as a profit-making operation.

The hope is that Kainai Industries will be the biggest single employer on the Blood reserve.



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Shuswap Band To Forge Ties With IRA

By Peter Racey

George Manuel, chief of the Shuswap Band, said in a recent interview that he favors forging closer ties with the Irish Republican Army (IRA) in developing an alternative native strategy for foreign government and land claims.

This past summer, Manuel met with a militant councillor from Londonderry in Ulster, Ireland, and with a representative of the Irish Republican Army's political party, Sinn Féin.

Said Manuel, "I gave them a history of the Royal Proclamation of 1763, and the Indian wars that led up to the struggle of the Indians

here. They invited me to proclaim a solidarity front with them, and as soon as arrangements can be made, I'll be meeting with the Irish Liberation Organization in Ireland to develop a strategy."

When asked if he supports the kind of tactics used by the IRA, Manuel retorted that while he doesn't condone violence, he does think his people can learn something constructive from the outlawed group. "We didn't talk about violence at all, we talked about survival."

In his far-ranging statements to the media last month, Manuel charged that the Department of Indian

Affairs (DIA) was expropriating his right to take office as the duly elected chief of the Neskainlith Band.

Manuel said he thought the primary reason for the department's action was because "I'm considered a radical". However, a DIA official noted that the department acknowledged Manuel's election February 1, exactly the date when Manuel's son Rnhert's

two-year term as band chief expires.

Lyn Crompton, the lawyer acting on Manuel's behalf, said the Department of Indian Affairs was operating "beyond their boundaries", and that DIA was "trying to deny Manuel and his people their rights".

The initial upheaval in band government at Neskainlith, located about 30 miles east of Kamloops, took place

several months ago when George Manuel played a role in the takeover of the band office. Encouraged by band elders who were wary of the suspicious happenings, the takeover turned up several incidents of dirty dealing.

Manuel said he found an application with his signature forged on it. The application was for funds to implement the Sechelt formula of self-government.

The Sechelt self-government agreement was an issue of intense debate between Manuel and his son. Said Manuel: "The Sechelt formula allows Indians to borrow money against their reserve land. I don't believe we should use our reserves as collateral. I believe my people will lose whatever reserve land they have — that it's the beginning of the end of the reservation system."

Band Fears A Golden Danger

by Kerry Armstrong

HAIDA ALSO PROTEST GOLD

The Yukon Territory Water Board is being urged by the Ross River Indian Band not to allow Canamax's Keza River gold mine to begin construction until environmental concerns are addressed more thoroughly.

Band elders are claiming the mine is environmentally unsafe. They added that even if the operation was sound, a mine water license should be contingent upon other band concerns. The band wants a committee comprised of themselves, the company and the government to be set up.

A Ross River spokesman said it has a solid case built on strong legal principles. He also pointed out constitutional protections, aboriginal rights and the Northern Inland Waters Act will give weight to the band's arguments.

It's clear, however, that perhaps the principle reason for the band's action is rooted in the sloven pace of land claim negotiations.

In a similar move, the Council of Haida Nations continues to gather support in an effort to halt a proposed gold mine near Masset. The Council is expressly concerned about the high levels of toxic mercury that could be released into the local food and water supplies.

The gold mining operation, if approved, is expected to start up early next year. Executive director of the Haida Nation, Michael Nichol, fears the consequences of contamination. The Haida are committed to preserving a healthy river, clear water and quality foodstuffs.

Mercury can be a deadly toxin once it gets into the food chain. If, for example, the salmon take in the poison, it could easily spread to the natives who eat it.

The Yakoun River is a primary fishing source for the Masset people. The band nets mainly steelhead, springs, coho, chum and sockeye salmon.

In an earlier attempt to diffuse the situation, the gold mine owners offered the Haida equity in the mine, but the proposal was turned down.

The site of the mine is well known for its unstable geography and potential earthquakes. Since the turn of the century, more than 1,300 quakes have been reported in the area.

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Opportunities For Native Artistic Endeavors

by Peter Racey

North America's first Indian symphony conductor has opened the door for other natives to pursue artistic endeavors.

John Kim Bell, A Mohawk Indian from Quebec, and the only native conductor on the continent, has been instrumental in forming the Canadian Native Arts Foundation.

The foundation was formed to provide natives with the freedoms necessary to exercise various artistic talents; according to Bell, a distinguished apprentice conductor with the Toronto Symphony Orchestra.

Bell established the foundation in 1985 in Brantford, Ontario, after lobbying several federal ministries for funding. The Department of Indian and Northern Affairs contributed \$25,000; the Department of Communication gave \$40,000; the Secretary of State shipped in \$30,000; and the Ministry of State for Multiculturalism donated \$10,000. Provincial

and other contributions totalled \$51,635.

"I thank them for their support, but I hope the Ministry of Indian Affairs will take greater initiative in the future," Bell said.

Bell also sought corporate sponsorship for the foundation, but private corporations would not commit funds until federal ministries made a commitment.

Along with the initial government funding, Bell is staging a series of benefit concerts across Canada in efforts to further raise money for the foundation. The first of the series, held last Spring, featured Glen Campbell with the Toronto Symphony Orchestra. Bell conducted.

Objectives of the project are to seek out and develop talented native people who otherwise would not have the opportunities to exercise artistic abilities in a fresh and invigorating atmosphere. Also, the foundation hopes to promote and support native persons in becoming competent professionals in their chosen art forms.

Bell's career as an apprentice conductor with the Toronto Symphony Orchestra has given him the chance to work with companies such as the New York Philharmonic, the Chattanooga Sym-

phony, the Dance Theatre of Harlem, and the Eglevsky Ballet.

"Upon my appointment as apprentice conductor to the Toronto Symphony, I realized that I was the

first Indian in North America to pursue a career as a conductor," Bell said. "I want to give others the opportunities and exposure in the arts that have truly enriched my life."



Valdy Promoting Native Arts

Canadian folksinger and songwriter Valdy is teaming up with a national airline for a series of concerts in Canada's north, as well as Vancouver and Edmonton, to raise funds for the Canadian Native Arts Foundation.

Valdy's tour, sponsored by Pacific Western Airlines, has just begun in Fort Smith, Northwest Territories. Other concerts are planned for Hay River, Yellowknife, Norman Wells, Inuvik, and Whitehorse.

"I've wanted to tour northern Canada for a long time," said Valdy. "Pacific Western Airlines made this tour possible on the condition we leave something behind for the northerners. That's why our concerts will be fundraisers for the Canadian Native Arts Foundation, who will use the money to help native artists pursue their careers."

Valdy, born Valdemar Horsdal in Ottawa, has recorded 10 albums, four of which earned him gold records. His music has also been recognized with two Juno awards.

The Canadian Native Arts Foundation was established in 1985 by native symphony con-



ductor John Kim Bell to provide Indian, Metis opportunities in the arts. John H. Parker, commissioner of the Northwest Territories, is an honorary patron of the Foundation.

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Inuit Find Home Away From Home

by Jim Crow

A rather frosty Westerly wind blasts through the mansion's sweeping balcony doors, now partly opened, but inside there are howls of laughter from the residents, sipping on chilly cups of tea and nibbling away at some caribou meat treats.

"We like it frozen and raw for a snack," said Margaret Gibbons from the recreation room of Ublivik, an ornate manor that's been turned into a medical boarding

house near downtown Winnipeg.

"Ooh, it's so good," chuckled a resident who hails from a remote community known as Eskimo Point, N.W.T.

Whenever there's a gathering at Ublivik, north meets south. Each and every year, some 500 Inuit come from as far as 3,000 km away to the white-columned mansion that serves as a temporary home for northerners seeking medical treatment in Winnipeg.

On average, an Inuit will stay from two to

six months at Ublivik, owned and operated by the Northwest Territories government. Translated from the Inuit, its name roughly means, "I'm here for a while for a reason".

Many Inuit have come from such remote Canadian outbacks as Repulse Bay and Whale Cove. It's not uncommon for them to bring along traditional parkas and embroidered sealskin boots — a sharp contrast to the fast-paced modernity of the city, and all its raucous hubbub.

Gloria Penner, who helped open the home in 1981, said the Inuit try and enjoy their stay as much as possible. "They want to order double-cheese pizzas, see a movie, go play bingo, head out to get their cars on a ghetto blaster, and take in the good eats at McDonalds," she said. "And

some of them have never been out of the north before!"

While a fair number are here for cancer treatments, surgery or psychiatry, about 15 per cent are women whose pregnancies have been deemed a high risk.

Despite the pleasing surroundings and

atmosphere of the mansion, including an in-house interpreter, a kitchen to make bannocks, and no rules other than the prohibition of liquor, most women would rather stay up north to have their children.

Many are forced to go to Churchill, Manitoba,

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Foundation Gala A Major Success

by Mike Arlington

At a fundraiser several weeks ago in Toronto, native Canadian composer-conductor John Kim Bell came a little closer to realizing his dream of creating a multi-million dollar trust fund for native performers.

At a virtually sold-out benefit concert at Roy Thompson Hall, Bell, just 34 years of age, pulled off an exceptional coup by combining the virtuoso talents of the Toronto Symphony with a host of other exciting performers.

Broadway star Bernadette Peters led a troupe of stars, but other shining lights included Micmac folksinger-guitarist Don Ross, and cabaret and TV singer, Ojibway Indian Eileen Twain. Bell himself used to be the apprentice conductor in the Toronto Symphony.

Certainly Peters' electrifying rendition of several Broadway show songs captivated the audience, but it was Bell who stole the show. He was responsible for putting the gala together, for promoting it, and for playing in it.

Bell led the symphony through two superbly executed classical favorites; Mozart's 'The Marriage of Figaro Overture', and the heart-tugging 'Romeo and Juliet Fantasy Overture' by Tchaikovsky.

Produced by the portly actor Al Waxman, the evening was truly remarkable for its variety and professionalism. The concert, attended by dignitaries such as Ontario Lieutenant-Governor Lincoln Alexander and Attorney-General Ian Scott, federal ministers Barbara McDougall, David Crombie and many other prominent Canadian personalities, was a big fundraiser for the two-year-old Canadian Native Arts Foundation.

At just 26, Don Ross is an accomplished folk rocker who owes much of his fast-fingered guitar stylings to Bruce Cockburn. His three solo numbers, the first accompanied by the orchestra, were so speedy and complex, they almost defied comprehension.

Ross admitted playing at Roy Thompson Hall was considerably different from his initiating venues as the Free Times Cafe. Nevertheless, he played with nerve and confidence, despite the fact the hall distorted the subtler frequencies of his steel-string acoustic guitar, and rendered all but the hardest tones indistinct.

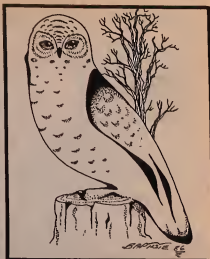
The environment did seem to overwhelm the gorgeous and fashionable Twain, who appeared stiff



Broadway star Bernadette Peters

in both her demeanor and musical presentation. She belted out her three rather bland numbers that she herself composed. Only the last ballad she did, 'Love', showed her true talents.

In the finale, Peters had the audience in the palm of her hand while performing such Broadway staples as 'We're In The Money', 'Pennies From Heaven', 'If You Were The Only Boy In The World' and Stephen Sondheim's 'Broadway Baby'.



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Graduation Totals Brightening

By Sy Sims

has increased substantially.

Native students in the Shuswap Lake area of British Columbia are showing some encouraging results at the secondary school level.

In a recent report to the area's school board, the directors of the Native Indian Education Program presented some alarming figures regarding the success rate of native students in the past.

Until 1979, when the Native Indian Education Program was initiated, figures indicate an atrocious drop-out rate for native students. Since then, however, the number of students graduating from secondary schools in the area

Until the formation of the native education program, figures show that by 1979 only seven native students had graduated from secondary schools in the district. In 1968, the drop-out rate for native Indians at the secondary level in School District 89 was 95 percent.

However, the success rate has increased markedly since Nora Greenway began the native education program in 1979. Since 1983, the district has seen 47 native students graduate from Salmon Arm Senior Secondary School. The numbers also have risen for the other schools in the

district.

The program's educators reported to school trustee that of the 13 native students who graduated from Salmon Arm Senior Secondary in 1986, nine have continued with post-secondary education.

The program has been responsible for the development of several special projects in the district: the formation of an 18-minute curriculum; a field trip to Vancouver for grade 12 students to study firsthand the various post-secondary education opportunities; the planning of a 17-day Mediterranean cruise for students in grades seven to eleven in 1988;

and active participation in the Native Education Advisory Committee.

Trustees expressed their support of the Native Indian Education Program, and it was decided that the 18-minute slide presentation should be shown at a future school board meeting. The video demonstrates a Squilax pow-wow.



Changing Perceptions Of Native People

by Everett Lambert

Whether it's been the right or wrong perception, people have always had at least some sort of perception of Native people. These perceptions are articulated in the writings that have come about throughout the years. However slow the process may be, it is encouraging to see that, indeed, the perceptions are improving.

The first perception of Natives was that of the "savage". It was a perception that questioned the humanity, or lack of, of Native people. (Walker) The adjectives used to describe them, like "cruel, treacherous, and bloodthirsty" could not have detracted from the image. The descriptions of White/Native battle scenes also added to the stereotype. Here the "animals massacred" the whites.

Although perceptions of Native people toward the end of the 1800's were poor, whites had accepted them as "people". The perceptions were nonetheless blatantly negative. For instance, Blair Stonechild referred to a newspaper clipping from April of 1885 to illustrate. Natives in the clipping are referred to as "the bad ones;" which is mild compared to the article's conclusion: "The only good Indians are the dead ones." However, one positive transition made here was that at the very least Natives were seen as human beings.

I can remember, five years ago, when I started a serious study of Native people, how shocking it was to encounter this. My growing understanding is testimony to how widespread and common it still is.

It was not until relatively recently that perceptions began to change significantly. Starting in the late 1960's scholarly studies on Native people became much more numerous (Walker). It is these studies, done by historians, anthropologists, and archaeologists that have either helped in changing the perceptions somewhat, or prompted Natives themselves to write and publish. Asch, Dacks and Dickson have all written extensively via one academic discipline or another.

The final and most welcome stage is that of Native people putting forward their own articulations. Manuel, Cardinal, Daniels and Snow are only a few of the many who have written from the Native perspective. There have also been those who wrote in a professional capacity, for or on behalf of Native people (Price, Sawchuk).

At least to a degree, a negative impression still exists, though it is slowly evolving toward a more positive one. It is very uncommon, if not non-existent, to find Natives being referred to as "savages" in contemporary literature. Usually, when a writer is describing how Natives were viewed historically, is the only time we will see this term. It is encouraging to see all Native authors presently putting forward their case.

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Alberta Threatening Radical Changes To Hunting Laws

by Jim Crow

Deep concern has been expressed by both native and non-native organizations over proposed legislation affecting big game hunting in Alberta. Many natives fear the new policy could have very serious implications regarding aboriginal hunting policies.

President of the Independent Alberta Guides and Outfitters of Alberta, (AIGO), Norman Steinwand, warned

that the biggest problem concerns the transferability and salability of hunting permits. Also on the line are the allotments of big game, and that could well mean less animals for natives.

There's even more at stake. Steinwand is troubled by the fact hunting areas could be curtailed. If passed, the new legislation would remove government controls and put hunting regulations into private hands.

Needless to say, natives don't like the proposals. They may even have to deal with the new system when reapplying for licenses. "When natives go in at the end of March to renew their licenses, they're going to be advised, 'sorry, fellas — you are history', and they probably won't even

know what's going on," Steinwand explained.

As it stands right now, there is only one native in the sheep guiding industry. All others were gradually eliminated through competition. Steinwand is fearful of the native situation because "the contract will probably be in the hands of some big multi-million dollar corporation."

He also predicted that the people who win the contract will be able to monopolize the industry, as well as take control of the forest grazing leases, alpine grazing leases, deeded lands and community pastures.

"It's total inconsistency of our heritage, and of the people that put them in power," added Steinwand.



NOTICE TO PARENTS

The School Board believes that regular attendance is a necessary requirement of all pupils registered in the School Division. The primary responsibility for ensuring regular attendance rests with the pupil and his/her parents in accordance with the School Act.

Regular attendance is a legal requirement for all pupils up to the age of sixteen (16) years and a necessary requirement of all pupils enrolled, regardless of their age, if they are to receive the maximum benefit from the programs being offered.

A person who has reached the age of 16 years is no longer compelled, under the law, to attend school. However, once a decision to continue studies is made, pupils who are 16 years of age or older must abide by the rules, regulations and policies of the school and School board.

It is further the opinion of the School Board that developing habits of regular attendance at school and accepting the responsibility for regular attendance has the potential for worthwhile and necessary carry over to the day when pupils leave the public school system to further their education elsewhere or to pursue careers in the world of work. The introduction of higher achievement standards by the Provincial Government through the Secondary School Review means close communication between the home and school is needed. We urge you to keep in touch with the school administration and staff regarding the progress of your children.

In support of these beliefs, the School Board has set out guidelines to assist administrators, teachers, pupils and parents who all must play an important role if the common goals of regular attendance and academic achievement are to be achieved.

The tragedy is that guidelines providing for either in-school suspensions or complete expulsion from school should not be necessary.

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